Evangelical Christendom

"Unum Corpus sumus in Christo."

March-April, 1912.

The World-Wide Church.

I WOULD recall to your minds the words that were a part of one of the great prayers of the Apostle Paul (Eph. iii.), and at the very heart of that prayer there was a desire that the people for whom he was praying might "be able to comprehend the breadth, and length, and depth, and height." But the Apostle does not tell us what it is that he is measuring; he does not tell us just because it was something that filled the whole horizon of his thought in the writing of that Epistle. This is the great Epistle of the Church, and he was thinking of the Church, and he was praying that the Ephesian Christians might know how big a thing the Church of Jesus Christ was, in the heart of God, in the purpose of the Redeemer; as it was then actually rising, before their eyes, porches and pillars, and chapelries, away out over the Roman Empire where Paul had travelled and laboured, and as it was yet to broaden and grow until it should be a world Church. Then they would know that the purpose of the Father in the creation of man and of the world should be discovered at last to be not a workshop, not a battlefield, not a place of toil and travail and sorrow, but a place of worship, a temple, a Church. The Apostle prays that the people to whom he is writing may be able to comprehend the vastness of that Church, stretching in its length down through all the ages; reaching in its breadth away to the far boundaries of the world; in its depth going down to the lowest deeps to which sin has ever carried poor, ruined human nature; and in its height rising to the very height of the Saviour's throne, to which He lifts His redeemed in holiness, in purity, in privilege, and in fellowship. In order that they might comprehend the greatness of that Church, he also prays that they may be strengthened with might by the Spirit of God in their inner man. They needed power. He prays that Jesus Christ may dwell in their hearts by faith. He prays that they may be rooted and grounded in love, and all this in order that in the atmosphere and light of love they might have the ability to grasp the greatness of Christ's Church. We too, with something of that preparedness, I trust, are lifting our eyes this day to the greatness of Christ's Church here on earth. As I have considered the great subject now in our minds, I thought of a picture of the greatness of that Church that God gave to me some little time ago, and that will ever live with me.

I was privileged to attend the Edinburgh Missionary Conference, and as I sat at the back of the hall and looked out upon the sea of faces there, I saw a sight, day by day, that greatly inspired all who saw it. I saw all the great nations of the earth gathered together there by representation; I saw all the old faiths, outworn and dying faiths of

REV. W. GOUCHE.
(Centenary Secretary, Wesleyan Foreign Missions.)

the old world, represented there; I saw all the unbelief of the world and all the heathenism of the world in all its great types represented there in the men and women who had come together to bear their witness to the saving power of the Lord Jesus Christ. In the men and women who had come together, representatives of the greatness of this Church of Jesus Christ in all the world, there were the Japanese, there were Koreans, there were Chinese, there were Hindus, Brahmins, at one extreme, Pariahs at the other; there were full-blooded negroes of Africa, and there were those others, a pathetic band of negroes from South America, the sons and daughters and grandchildren of those who were bought and sold in the markets of the world, the chattels of British greed, and carried across the sea in the filthy holds of our slave-ships and sold in the markets of South America, but now engaged in the blessed traffic of carrying the Gospel back to the dark land from which their fathers sprang. As I looked upon those peoples representing not scattered bands of pauper Christians, but delegates from living, growing, and in many cases self-supporting Churches, entering into a great world fellowship in the service of Christ, my heart rejoiced. I thought of the tides that had borne them downward, of the heathenism in which their fathers had lived so long, of the Shintuism, the Taouism, the Buddhism, the Mohammedanism, the Brahminism, the fetichism and devil worship of India, the cannibalism of Africa. Then I thought of the mighty redeeming hand of the Lord, laid upon them to lift them up and turn back the streams of their life to Himself, to gather them together and make them a people unto His name. Then I remembered the words of the Master when He said, "They shall come from the east, and the west, and the north, and the south, and shall sit down in the kingdom of God." And lo, they were there, the first-fruits of a glorious world harvest, and a blessed witness to this fact which you are celebrating to-day: that Christ's Church is even now a world Church with a world life.

There was something more. This Church that is even now a world Church has come to realise this relation as her very vital breath—not a thing that she grows up to, but a thing that she is born to—this world Church has a glorious consciousness of her life as being one life in all the world. Again I illustrate from the things one heard and saw in that wonderful World Missionary Conference. I stood there and saw those people, dark skinned, and yellow skinned, and lighter skinned, stand up to sing what we so often sing. They were singing—

> "Jesus shall reign where'er the sun
> Doth his successive journeys run;
> His kingdom stretch from shore to shore,
> Till moons shall wax and wane no more."

They were there a living verification of the faith they were singing. I think there was nothing that we sang so often as that wonderful hymn which we have just sung—

> "When I survey the wondrous Cross
> On which the Prince of Glory died,
> My richest gain I count but loss,
> And pour contempt on all my pride."

I looked and saw the pale face of a missionary woman home from the field only a month, and there were tears upon those cheeks, for she remembered what the Cross had been to her. I looked across the hall and saw a little Jap, and it was hard for him to sing, for the thing had laid hold of his heart too. There was a negro woman caught in the same wondrous flame of love. And why? Because they too had laid the burden of their sin at the foot of that Cross, they had pillowed their weary head and heart upon the same great Heart of Love. That Cross to them was not an ugly tree of shame, but the Tree of Life over all God's world. A single consciousness in this world Church of Jesus Christ! We were there, members of many branches of the Church of Christ, and we forgot—forgot what? We forgot that we were Anglicans, and Methodists, and Presbyterians, and Baptists, and Quakers, and the

rest; and we remembered that we were disciples of the Lord Jesus Christ, and our consciousness of Him was one deep to the very depths of our being, high to the very height of His throne.

And now, as we give thanks to God for this Church that is coming to realise her oneness, what shall we ask for her? We have great needs as well as great things for which to give thanks. I would name one or two things which I think we ought to ask for in a great and continuous fellowship of prayer. We ought to ask for the Church that she may heal all her divisions and become one; and yet I do not think that is where to begin—that will come. We need something before that. We need as a Church, in our entire membership, a new vision of Jesus Christ. I speak especially of the Church in this land. I have come back again and again from the mission-field, and I have realised, as I came in contact with the Christian people of this land, that they were in a large measure losing the vision of Jesus Christ which made our fathers what they were. We need a vision of Jesus Christ in His supremacy, Jesus Christ as supreme, as ultimate, as universal; universal, ultimate, supreme, as Prophet, Priest, and King. There are so many Christian people in this land, God-fearing but thoughtless people, members of the Church, who are not reaching the full privilege of their membership; so many who have come to say and feel that there are many paths that lead to God, and many angles and phases of truth, and that Christianity is but one of many. We need to pray for the Church that she shall realise afresh the supremacy of the Lord Jesus Christ. He is alone and peerless, and we need to get back that vision of Him granted to the infant Church in Jerusalem, when on the morrow of His ascension, and when as yet He had hardly laid aside the lowly garments of His mortal life, they were ready to witness, and die if need be, for their faith, that "There is no other name given under heaven among men whereby we must be saved."

We need more. Our vision of Jesus Christ must not be intellectual only. We need to be sure to understand Him better, and the mind of man will never rest from its labour to understand and measure the greatness of the Son of Man, the Elder Brother of us all. I do not plead that your minds may cease from diligence to understand the mind and greatness of the Master, but that our knowledge of Him must be of the heart as well as of the head. You do not know Him while it is only the mind that has apprehended Him. You only know Him when the heart has laid hold on Him, and your knowledge is experience. And, mark you, when we have knowledge of Jesus Christ, when the Church has knowledge of Jesus Christ in her experience, she will give hospitality to all truth. There is no light and there is no truth that comes not from Him who embodies and enspheres the whole world of truth. Hospitality to all truth! When you know Him, there is no dream of man, no knowledge of man, that can shake that experience. So long as I know Him only by the apprehension of my mind, I am an easy prey to any man whose mind is more subtle than mine; he can fool me to the top of his bent, and it will be the grace of God in him if he does not do it. But when I know the Lord Jesus Christ as my Saviour, when His love has compelled my love and made me a new creature, no new knowledge can shake that experience. And the Church needs to-day to go back to a knowledge of God as an experience, to an immediacy of contact between the heart of man and the heart of his Master. That was the very essence of religion in the days of the Apostles. The infant Church had an immediacy of personal touch with the Lord Jesus, and it was just in that immediacy of personal touch that she received the power to shake the world, and build a new world with Jesus Christ as its Lord. And we need, in one word, to interpret this new life in all the relationships of men—in our industrial life, in our social life, in our commercial life, in our national life, in our international relationships—until the Church of Jesus Christ as she is to-day, but quickened, renewed, uplifted, empowered, shall dictate peace to the world, and stamp upon all the life of the world the image of her Lord; until a holy Church shall become a holy nation, and a holy nation shall become a holy world, and a holy world shall be a living, universal temple of the Lord our God.

W. GOUDIE.

Notes.

Anniversary Arrangements.—The Sixty-fifth Annual Public Meetings of the Alliance, on TUESDAY, MAY 7TH, will provide a feast of good things. The THRONE ROOM of the KING'S HALL (Holborn Restaurant) has been reserved, and, as on many previous occasions, will, we trust, prove the rallying ground for large gatherings, at 3 and 6.30 p.m., of supporters of the Alliance and their friends.

In accordance with rules, we also give notice that the annual general meeting for the transaction of formal business will take place at the temporary offices of the Alliance, 7, Adam Street, Strand, on Tuesday, May 7th, at 11.30 a.m., to receive and adopt the Annual Report and Cash Statements for the year ending March 31st, 1912; to re-elect the Officers and Council for the ensuing year; to approve the Incorporation of the Alliance; and to receive and adopt the new Form for Membership approved by the General and Executive Councils.

No. 19, Russell Square.—Accompanying the inland copies of this magazine is a letter announcing that the Council have completed the purchase of the lease of these premises for the new National Headquarters of the Evangelical Alliance. Our readers will be able to judge from the photograph included with the letter the substantial nature of the new premises, which will give to the Alliance what it has never yet possessed—a room or rooms for receptions and other meetings, and offices worthy of its international work.

It is unlikely that the Alliance can take possession of its new home before the autumn, as alterations and furnishing, &c., have to be planned and carried out. In the meantime the appeal for a minimum sum of £5,000 to cover the purchase price and contingent expenses, to adapt and furnish, to meet pressing charges incidental to the occupancy, and to assist urgently needed developments during ensuing three years, constitutes an urgent call to the members and friends of the Alliance for their wholehearted and liberal gifts. More than half the amount required has been contributed, and the remaining £2,300 will be quickly raised if each reader will do *something*. Large gifts will be necessary to complete the fund, but if those who can only contribute £5, or even £1, will do so *immediately* it will be encouraging to the Council and all concerned. Will some generous friend stimulate other gifts by promising the last £500? The fund has been *opened* with one such gift—who will *close* it with another? Or will five friends each promise £100? Believing *that God does nothing except through prayer*, we ask that this scheme, which is for His glory, may be remembered in prayer. Unity and co-operation constitute the Divine plan for the Church's mission to the world. The Evangelical Alliance is privileged to represent these principles throughout Christendom, and helping to substantiate its work is to help in the fulfilment of our Lord's prayer hereon as recorded in St. John xvii.

The Industrial Crisis.—March, 1912, will be recorded on the pages of our national history as a memorable and trying month. The Coal Strike, which as we write has just terminated, brought the nation face to face with difficulty and distress. At one time the situation seemed very grave, and in response to urgent entreaties the Council of the Evangelical Alliance took steps to make representations in the proper quarter concerning the appointment of a day for special prayer and intercession.

The Archbishops and Bishops recommended the observance of Sunday, March 17th, as a "Day of Humble Prayer and Intercession," the movement being warmly responded to by the leaders of the Free Churches. In accord with this observance the Evangelical Alliance arranged for a public and united meeting for "Humble Prayer and Intercession" in the Large Hall of the Church House, Westminster, on Wednesday afternoon, March 20th.

It was hoped that the Archbishop of Canterbury might have been able to preside, but diocesan engagements made this impossible. The following gracious letter, however, conveyed his Grace's sympathy and practical interest in the undertaking:—

"*Lambeth Palace, S.E.,*
"*March 14th*, 1912.

"Dear Mr. Gooch,—You tell me that the Evangelical Alliance proposes next week to

hold meetings of Intercession in connection with our industrial anxiety and unrest. It is to me a great satisfaction to know how earnestly all Christian folk are uniting in bringing before 'Our Father which is in heaven' the needs of His children, and the difficulties which arise from time to time, and which are at present acute, in our industrial and social life.

"It would be lamentable were any of us to feel estranged from such prayers and efforts, and I trust that you may evoke a warm response to your endeavour to gather Christian people for such joint Prayer and Intercession, and for the confession to God of sins and failures that are common to us all. I have myself been long engaged on work in my diocese throughout the week, but I shall not forget your gatherings in London, and I hope that all sorts and conditions of men will in these anxious days unite both in prayer and effort.

"I am, yours very truly,
"(*Signed*) RANDALL CANTUAR."

In the absence of the Archbishop of Canterbury the chair was taken by the Rt. Rev. Bishop Ingham, D.D., the meeting proving a remarkable one both as to attendance and spirit. The address, given by the Rev. J. Stuart Holden, M.A., will be remembered for its thoughtful and impressive bearing upon the industrial and national unrest. Mr. Stuart Holden reminded those present that—

Everywhere, from the King upon his throne to the humblest of his subjects, men's hearts are failing them for fear. We are in the presence of an indefinable, intangible fear that we have not yet got to the worst, but that, behind the industrial unrest and controversy, there is more than dissatisfaction with the condition of things, there is—the god of this world. The meeting was not being held simply to pray about remedial measures; they were face to face with the great adversary, and were seeking to gain the victory over *him*—but how? Only by coming into touch with Jesus Christ, who has guidance to give to His Church in this anxious time, commands to issue, leadership to make known. Passive quiescence is not an attitude which it is the business of the Church of God to take up; but under His direction the Church must be up and doing.

Taking the words of Mordecai to Esther (Esth. iv. 14), "Who knoweth whether thou art come to the kingdom for such a time as this?" Mr. Stuart Holden suggested that Esther might easily have found plausible reasons for remaining silent and inactive, but she responded to the challenging words of the statesman of her race who had been raised up by God. The call transformed a shrinking girl into a national heroine; and a similar call comes also to us as individuals, as liberated slaves exalted into communion with the Son of God, for who knows if He will not make us efficient in this time of crisis? "Who knoweth whether thou art come to the kingdom for such a time as this?"

Considering (1) the present outlook, and (2) the pressing obligation which comes upon the people of God, Mr. Stuart Holden pointed out, as regards the outlook, that the day in which we live calls for an honest facing of facts regarding our own beloved land. We love our country, but let us not be blind to truth. There is a decline in the acknowledgment of God. Not many years back there was a consciousness of God that is lacking to-day, and the observance of the Sabbath, too, was then a very different proposition. There is the clash of man's selfishness, in both "masters" and "men," against the holy law of God—the law of love to God and men. The present trouble, moreover, is not merely material and social, so that it cannot be met merely by legislation; moral and spiritual means alone are going to be effective with the deep-seated disease, and nothing will avail but the diffusion of the Spirit and teaching of Jesus Christ—of Christ, who is the revelation of God, who cares for the well-being of His people, who telleth the number of the stars and healeth the broken heart, who teacheth that life is not to be a battle, but a brotherhood.

This *outlook* involves us all in *responsibility*, each in our own measure. (1) Let us refrain from saying anything which would add to the world's dispeace, from evil speech and recrimination, and the assertion of self-interest. Let the door of our lips be kept by God. (2) Let us pray. This is an obvious thing to say, but it is the obvious which needs to be emphasised at this time. We should seek to be, in the technical term of science, "conductors," not "non-conductors," of heavenly influence. While some bow to the great King Labour, and others to the great King Capital, let us pray for both classes to the King of Kings. (3) Let us make known the Gospel. The time is propitious for direct aggressive Gospel enterprise; and as God's ploughshare goes through the land, it is for us to drop the good seed into the furrows. Here alone is the solution of all our troubles—personal, social, and national. Christ's answer to the conditions of His day was to reveal Himself, not as a statesman, or a manipulator of things and affairs, but as GOD. Yes, the true answer to the unrest is the revelation of God, the holy, the true, the all-loving. Let us get His touch upon us, remembering that Christ can heat and burn the selfishness out of our hearts, and equip us to go forward and fulfil the obligation to live Christly lives. So there shall be no panic in our hearts, but we shall yield ourselves, with a new and living consecration, to His blessed will and service.

Prison Visiting in Russia.—Letters recently received from Mr. Podin report his return home after his long and trying journeys in Siberia. At the time of writing Mr. Podin's health had necessitated consultation with a specialist, who had ordered a period of rest. But our brother expresses his longing to be at work again in the great harvest field where labourers are so few.

The "Ne Temere" Decree.

Action by the Church of Scotland.

THE national campaign against the "Ne Temere" Decree initiated by the Evangelical Alliance is gaining ground. The desirability of influencing action by the Reformed Churches in their individual as well as corporate capacity has been realised. In this connection the action of the Church of Scotland must greatly assist the purpose of the campaign. We quote in full a circular recently issued by the General Assembly's (Church of Scotland) Committee on Church Interests:—

"*22, Queen Street, Edinburgh,*
"*March 18th, 1912.*

"Rev. and Dear Sir,—The General Assembly of 1911 had presented to them an Overture on the 'Ne Temere' Decree, which was remitted to the Church Interests Committee 'to take such action as they shall see fit, and to report.'

"The Council of Trent (held 1545-1563) enacted, in the twenty-fourth session—'If any one saith that the Church could not establish impediments which would render marriage null, or that she errs in so doing, let him be anathema.' That this is the clause which really shows what the claims of the Church of Rome are. The same Council decreed that 'those who otherwise than in the presence of the parish priest himself or of another priest acting with the licence of the parish priest or of the ordinary, and in the presence of two or three witnesses, shall attempt to contract matrimony, the Holy Synod renders incapable of contracting marriage thus, and decrees that contracts of this kind are null and void.' 'Parish priest' means, of course, a priest of the Church of Rome.

"The Council went on to say that this enactment was only to take effect in those parishes in which it was published. It was not published in Great Britain until four years ago. The decree Ne Temere proceeds to alter the position as from Easter Sunday, 1908, by declaring two things—(1) that a betrothal or marriage covenant is null and void unless it be in the presence of the parish priest, or of the ordinary, or of two witnesses; (2) no marriage is valid which is not contracted in the presence of the parish priest, or of the ordinary, or of a priest deputed by one of them, and of two witnesses at least. These conditions are made binding on all persons baptised in the Church of Rome, and also on those who have been converted to it from 'heresy' or 'schism,' even though any of them may have fallen away from the Church of Rome; also on all Romanists if they contract betrothal or marriage with non-Romanists, baptised or not.

"Communications have been received by this committee, instances of which are appended hereto, pointing to action which is certainly unprincipled, and in some cases even illegal, on the part of those who wish to obtain advantage for the Roman Church. It is obviously a matter of great difficulty to obtain direct evidence of interference between married persons, but there seems to be no doubt that systematic visitation in cases of mixed marriage takes place, and that secret and strong influence is sometimes used. Although in many cases this may not amount to more than excessive zeal for the Roman Catholic Church, there is obviously real necessity for watchfulness, so that if overt action takes a form which constitutes a breach of law, prompt measures to counteract its effects and to procure redress may be adopted. We do not desire to call in question the prerogative of any Church to settle for itself the marriage law which it, as a Church, will acknowledge for purposes of its own Communion, but it is clear that in some cases the claim put forward by or on behalf of the Church of Rome goes far beyond this.

"How far this action is taken with the authority or approval of priests of the Roman Catholic Church it is not in all cases, on the information we possess, possible to say.

"It is obviously beyond all question that a marriage regularly solemnised is legally binding, notwithstanding any decree or action of the Roman Catholic Church, and the committee desire respectfully to invite the earnest attention of ministers and Kirk sessions to the subject, and express an earnest hope that in any cases coming under their notice they will do all in their power to counteract any action which suggests doubt regarding the civil validity of such marriages.

"The committee will esteem it a favour if particulars of any clear and undoubted cases of interference are forwarded to them.—We are yours faithfully,

"BALFOUR OF BURLEIGH,
"C. CADELL MACDONALD,
"CHRISTOPHER N. JOHNSTON,
"*Vice-Conveners.*
"ROBERT KERR, *Interim Secretary.*"

"SUMMARY OF INFORMATION REFERRED TO IN THE FOREGOING LETTER.

"1. In a case of a Protestant husband and Roman Catholic wife, regularly married by a Protestant minister, a Roman Catholic priest wrote to the wife a letter to the following effect:—

"DEAR MISS ——,

"You being a Roman Catholic know, or you should know, that in the sight of God and the Roman Catholic Church you are not married, but are living in a state of grievous mortal sin. Living in this most unfortunate state, what chance have you of saving your immortal soul? You should have told the person you are living with that you being a Roman Catholic there could be 'no' marriage unless you were married by a Roman Catholic clergyman before two witnesses. You came to see me on one occasion, and then I warned you most seriously of the danger of getting married to anyone outside the Roman Catholic Church. But evidently you paid no heed to the advice I gave you. What is to be done now? Explain the matter to the person you are living with and sinning with, and do your best to persuade him to come to me without delay and get married. But if you are not both agreeable to do that, the next best thing for both of you would be to separate, and not continue to live any longer in such a terrible, deplorable state. Perhaps you will say you are no longer a Roman Catholic, but that would not affect your present state in the least. I am bound in conscience to acquaint you of your duty.

"With very best wishes,

"Yours very truly,

"The letter was addressed outside to Mrs. ——, and inside to Miss —— (her maiden name), and it was registered.

"2. In a case of a Roman Catholic husband and Protestant wife, within a fortnight after the ceremony two 'sisters' appeared at the house in the husband's absence and informed the wife that she was not married but was living in adultery, and that the Roman Catholic Church had power to take her husband from her. Husband and wife have stood firm, and have not again been molested.

"3. In a case of a Protestant husband and Roman Catholic wife, married by a Protestant minister, priests engaged in a special mission urged upon the husband that they should be married again in a Roman Catholic church. Pressure was brought to bear upon the wife by relatives, it being urged that she was living in sin, that the Roman was the one true Church, and would come again to be the only Church. She had also been advised to make herself so disagreeable at home that the husband would be forced to separate from her. It was also suggested to the husband that he should be married again in a Roman Catholic church, or else that he should separate from his wife.

"In a case of a Protestant husband and Roman Catholic wife, it is alleged that the wife's relatives interfered and prevented her from accompanying her husband to church; that in the husband's absence the furniture was sold off, and that after separation the husband divorced his wife in America, with disastrous results to her.

"5. In another instance interference between engaged persons is alleged, the alternatives offered being that the Protestant should enter the Roman Catholic Church, or that the engagement should be broken off.

"We believe all the facts stated in regard to these instances to be thoroughly well authenticated."

The Campaign in Canada.

Just as we go to press we learn that the Premier of Ontario (the Hon. Sir James P. Whitney) has been waited upon by a deputation representing the Dominion Evangelical Alliance. Half an hour was spent in private conference with the Premier on the question of the Marriage Law as affected by the "Ne Temere" decree. When the delegation withdrew the members expressed themselves as well satisfied with the result of the interview.

The deputation urged upon the Premier that Ontario be represented by counsel at the hearing of the stated case prepared by the Dominion Government, and that the efforts of Ontario's representatives be directed to clearing up the status of the Marriage Law as affecting the Dominion, and to emphasising provincial powers as opposed to federal.

Rev. W. Corkey, M.A.

It will be noted that Mr. Corkey, whose enthusiasm in the campaign is unabated, and who has been addressing great provincial meetings to protest against the decree, is to speak at the Annual Meetings of the Alliance on May 7th. We hope there will be a large attendance on the occasion.

Report of Queen's Hall Meeting.

Some copies of the verbatim report of the great meeting convened by the Alliance in November last still remain and can be obtained on application, price for six copies 1s. 3d. post free, or 100 will be forwarded carriage free for 12s.

The Reunion Outlook.

Notes and Comments.

Christian Duty and Social Unrest. We all have had our hearts troubled and our outlook on life made more serious by the great Coal Strike which has now come to an end. More than two millions of workers have suffered hardships through the strife, and in some form or another every citizen has felt the burden of the struggle. For the first time we have witnessed organised labour, consisting of about one-tenth of the male workers of the land, fighting determinedly for what they believed to be right. The miners knew that only at most one-tenth of their class had not attained the end for which they professed to struggle, and yet with a grim resoluteness they maintained for many weeks a fight that brought suffering to themselves and inflicted heavy loss on many others. We have no right in these columns to pronounce judgment on owners or men, but we have to remark that as organised forces the Churches have had very little influence on the progress of the strike and the efforts for peace. No great prophet-leader, like the late Bishop Westcott of Durham, has arisen to give a lead to masters and men. In fact, the Churches have stood outside the struggle, and many said that their advice was not needed by either side. Economical principles, not ethical questions, were supposed to be at stake. Has the nation sunk so low as to consider everything from the point of view of mere wages? We do not think so; but we feel that if the Churches of this land were united in spirit and one in action they would have made their influence speedily felt on contestants on both sides. What the Churches as organisations could not effect we believe that as individuals their members have achieved. Realising our powerlessness, we sought God in prayer, and our Father heard our cry. The weather has been extraordinarily mild, and this caused a great reduction of suffering. The means of communication for food supplies were not interrupted, and marvellous peacefulness characterised the struggle as a whole. The Churches have had a lesson. Organised Christianity has been too much exercised lately in providing amusements and recreation for the people. It should have led the people to God and shown them the eternal law of righteousness and the way to a new life hid with Christ in God.

Re-union with Rome. This dream of men who think that history means nothing and that Scripture is only authoritative when it coincides with their judgments has attracted attention by the publication of Lord Halifax's book, "Leo XIII. and Anglican Orders." The writer is an amiable enthusiast who desires to bring back the Church of England to the fold of "Catholicity" by obtaining from the Vatican an acknowledgment of the validity of Anglican Orders and the retracing of many steps that, according to him, have been wrongly taken by the Church of England. The Pope refused to acknowledge the validity of Anglican Orders, and by so doing he declared that the sacramental ministrations of English clergymen are invalid, and that the grace of the Sacraments is not attached to their service of God. Lord Halifax blames severely Archbishop Vaughan and his own Archbishop Benson for not rising to a great opportunity of healing the schism of centuries. They did not acknowledge him as the Moses who would lead the Church of England in the path it should tread towards corporate union. In England Evangelical Christians realise that there is a gulf between them and the Roman Church which no amount of kind words of acknowledgment of the status of the ministry can bridge. Rome holds by man-made dogma; Evangelical Christianity holds fast to the faith once delivered to the saints. Between these two conceptions of revealed Truth there lies the difference between the teaching of Scripture and the dreams of men, who made doctrine to fit in with their own conceptions of the needs of the Church as an organisation, instead of following what God has taught in His Word. Thoughtful men are not now worrying about what Rome thinks of the

Orders of the Church of England or of Nonconformity. They follow the teaching of Christ with its spiritual freedom, and decline to consider whether grace is attached to one form of ministry more than another. Wherever Christ is faithfully preached there is the Church.

Union of the Greek Church. The recent visit of Anglican divines to Russia has revived the idea of union with that body. Archdeacon Hutton remarks, "The more carefully one reads Lord Halifax's book, the more clear becomes the conviction that the future is largely in the hands of the Orthodox Eastern Church." The Dean of St. Paul's does not share that opinion, for he compared union between the Church of England and the Greek Church to a living body tied to a corpse. The devotional machinery of Russia is very great and imposing. Its organised religion is developed on State lines that make it very impressive to visitors. Although it glories in the title Orthodox, are its practice and its doctrine in accord with the teaching of the New Testament? Its doctrine of the Presence of our Lord in the Sacrament is far removed from New Testament teaching, and its worship of eikons is not what we should expect from a Church that strives to worship God in spirit and in truth. All these efforts to bring about organised unity with Churches that have erred and persist in their errors are calculated to weaken the attachment of Christians to true Christianity. We confess we have much sympathy with the Canadian Canon who said in a debate on Reunion, "Unity and union were two entirely different things. It might sound quixotic, but he believed that the prayer of Christ for unity had been answered all along the line from the very beginning, so that they had the thing they were looking for; all they had to do was to enter into it. The Roman Catholic Church was an object lesson that that was not the union for which they were striving, and if there could again be one Catholic Church on earth, that would not constitute the unity spoken of in Scripture." The Evangelical Alliance exists to make known and display to the world that inner unity which unites all Christians in the one body of Christ.

Church Attendance. "The Churches are ignored by the majority, not because their teaching is infected by intellectualism or by superstition, but because the majority are self-satisfied materialists who do not feel the want of religion of any sort." The Dean of St. Paul's in these words gives his reason for non-attendance at divine service. We cannot agree with his explanation of one of the saddest signs of the decay of the national sense of religion. Man is not content with being a self-satisfied materialist. He is made for God, and cannot find rest until he rests in God, and we are convinced that if the message from the pulpit were alive with love to God and man, and faithful in its dealing with sin and the atonement for sin, we should not find our churches as empty as they are. In a suburban neighbourhood the minister had resigned, and it was widely reported that owing to the situation of the church and the changed character of the neighbourhood, no man could possibly attract a congregation. A man with a message was appointed. He had no special gifts of eloquence. He knew what he believed and why he believed. A passion for souls absorbed his spirit, and he dwelt in the secret place of the Most High. In a short time empty pews were filled, and the Church became the centre of spiritual activity in the neighbourhood. It is very easy to blame the materialism of others when the fault lies with the Church. Lay men and women are able to help to build up a Church. A pastor who has surrounded himself with a congregation that involved the enlarging of his church said: "This is not my work; it is the fruit of the godly praying men and women left me by my predecessor." We can pray men into church and keep them there by faithful ministry. The fault of empty churches as often lies at the door of those who attend as well as with those who are not reached. A higher standard of devotion will be used by God to bring men to the house of prayer.

The Knowledge of God. In a charming and most instructive paper on the Holy Spirit the Rev. W. T. Davison, D.D., says: "The great central mystery of the relation between the living God and the living man whom He has made to know Him is no impenetrable

abyss, but an open secret, of which all men know something and the wisest are learning to know more every day." This is true. Not book learning or nature study reveals God to the soul of man. Both may lead us to think more of His thoughts—for all nature is a veil of God. The face of nature grows more beautiful the more we know of her secrets, and the mind of man more wonderful the deeper we drink of the stores of human knowledge. But the most real knowledge of God and the appreciation of His revelation to us, as it may be known by the humble minded, is only to be had from communion with Him through Christ. In Him dwelleth all the fulness of the Godhead bodily, with Him we enjoy soul communion with God, through His Spirit we learn to trust and not be afraid and to believe in a God over all and through all and in all here and now. Men are always striving to know what they can learn by faith experience. We are not among those who depreciate human knowledge—on the contrary, we are convinced that the more a man truly knows, the richer are his thoughts of God and the fuller the experiences he may have of the love of the Father. We, however, maintain that faith gives what reason never supplies, and offers what knowledge cannot attain, in the immediate personal experience of the presence of God in the soul and heart. Those who have once felt this are akin to all who share the secret. Differences of race and birth, contrasts of temperament, and intellectual tastes all fade away when compared with that thrill of divine joy which is shared by all true lovers of the Risen Saviour. We need to-day to know one another better as partakers of the divine inheritance, and if we are brought together as followers of the Saviour we shall cease to misunderstand and be eager for co-operation.

Biblical Criticism. It is a great pity that criticism, which simply means careful examination of Holy Scripture, should be confused with certain questionable and wrong methods of examination and with the unproved results of the employment of these methods. At a recent conference a speaker said: "The final test of all inspiration is that it inspires. The Book of Books culminates in the Life of Lives." This may be either a repetition of Coleridge's remark that "the Bible finds the heart of man," and the universally accepted statement that revelation culminates in the person of Christ who is "God manifest in the flesh." We do not think that the remark bears this implication. It implies that there is no objective inspiration in Holy Scripture, and man only discovers there motives to good living and high thinking. The Bible has for the speaker importance because it contains the records of good men who lived well, and of the life of our blessed Lord that cannot be found in any other volume. The historic Church has, however, felt and taught that Holy Scripture was inspired by the Spirit of God, who watched over its production and gave the writers that guidance which enabled them to give to all men everywhere that light which would lead them to God and keep them safe in the midst of a world of sin and error. There is more than an earthly narrative in the Bible. Its words are the thoughts of God speaking directly to the souls of men. Its authority is final, and its supremacy as the determining element in deciding what is true and false is absolute. There is a great deal too much praise of the Bible as literature and forgetfulness of its contents as the revelation of God. Literature cannot save a man; the Bible brings to man the message of salvation, and its spiritual influence is often overlooked by those who dwell upon its linguistic beauties. We treasure our Bibles as the Word of God revealed to man, and it is not only the Book of Books, but the divinely inspired volume.

Old Testament History. In a recently published volume which is intended to represent the teaching capacity of London University in so far as its Faculty of Theology is concerned, an article appears on the historical value of the Old Testament. Its writer is an able man, who deals with the documents according to certain canons that commend themselves to him as determinative of the truth or falsehood, legendary or historic character of records of the past. He says: "We are far from asserting dogmatically that Abraham was not a real person; but as far as our present information goes, we feel bound to confess that we are driven, with great reluctance, to admit that the balance of probability seems against the presence of an element

of personal history in the Abraham narratives." This airy deletion from the page of history of the father of the people of God is in keeping with much of the dogmatic utterances that pass for modern scholarship. Reluctance is never allowed to make a man hesitate to oppose traditional views when he thinks that what he believes to be the last word on the subject has been said by "criticism." Nothing, however, is more unscholarly than to accept a negative as proven through absence of the particular kind of evidence which is familiar to students in other branches of ancient history. We have lived to see Minos and his so-called fabled palaces revealed to our eyes, and Troy is no longer the invention of the school of Homer. The civilisation represented by Abraham did not leave behind it great cities, and it is rashness on the part of scholars to assert that because we do not find monuments bearing out in detail the facts of the Old Testament these facts must be fable. Archæology is teaching us that the civilisation described is entirely in keeping with what we know from other sources to have existed at the time, and there is no ground for rejecting the Abraham narratives as historical that did not apply forty years ago to many commonplaces of ancient history to-day.

Is Puritanism a Failure? Canon Henson has been preaching a series of sermons on Puritanism. He has said much that was worth hearing, and showed his usual ability in illuminating the subject by apt quotations and acute analysis. He chose Baxter and his ministry in Kidderminster to show how Puritanism had failed to reach the people. He considered Baxter's ministry unparalleled as a human achievement. The versatility of his genius and the militant force of his faith were unrivalled. "His charity was apostolic and inspired his constant pursuit of ecclesiastical unity. Sectarianism was repulsive to his largeness of heart, as well as disgusting to his reason." According to the Canon, he failed because he applied the discipline of a congregation to the parish. "Perhaps the conflict between parochialism with its territorial basis of ecclesiastical rights, and Christianity with its personal basis, is not capable of satisfactory appeasement." There is some truth in this contention. Calvin did a great work in Geneva, but his conception of the relation of the Church and the State did not remain a permanent and successful ideal for Church work. Puritanism is not, however, to be described as a failure because Baxter failed to grasp the impossibility of applying rigorous ecclesiastical discipline to his parish as distinct from his congregation. Puritanism aims at putting God first, and impressing on the Christian that he owes everything to God, and must frame his life on lines that will develop his character after the model left him by the Christ example. Puritanism is no kill-joy or brake on intellectual exercise and development. It consecrates everything to God, and prevents a man adopting a course of conduct that will alienate him from what is highest and best in life. Tennyson was a Puritan when he wrote:—

> "Our wills are ours—we know not how
> Our wills are ours—to make them Thine."

The surrender of the whole life to God can never end in failure.

A New Craze. Like the Athenians, the up-to-date men and women are always seeking to hear something new. Bahaism or Christian Science, Dowieism or Theosophy, claims the adhesion of minds that are not satisfied to follow the revelation of the New Testament, and imagine that they will find satisfaction for the needs of their souls in novelties that are, after all, the revivals of old and abandoned heresies. "The Order of the Star of the East" is the new craze. A lady who has travelled widely and has been an adherent of different phases of thought expounds a religion which is said to be a preparation for ability to recognise the Lord Jesus when He returns to earth. The "Lord of Love" taught by this teacher is very different from the Saviour of the New Testament. Sin is brushed aside; the saving efficacy of the Name above every name is not considered, and the revelation of the New Testament is swallowed up in theosophical mysticism that is incomprehensible to thinking men. The more impossible a conception may be and the vaguer its description, the greater the claim it seems to have for acceptance. Religion without atonement may lull the soul to rest and prepare it for Nirvana, "that change which never changes." Such rest is not the rest from sin that comes through faith in the finished work of the Redeemer, and the

Nirvana of Buddha is very different from the "peace of God which passes all understanding." Sin is as prevalent as it is unpleasant, and honeyed phrases will not kill the voice of conscience or save man from that which drags him down. We need the Saviour, and we have no doubt that those who now flock to hear the clever speaker who prides herself on the possession of Eastern lore, will soon find that they are sinners and the path of Buddha gives no permanent satisfaction to the needs of the soul.

Convent Schools. A grave danger threatens the girlhood of this country. The expulsion of the nuns from France has driven into England a very large number of Roman Catholic skilled teachers who offer instruction to girls at a lower price than is obtainable at other schools. French and needlework are excellently taught, and the Sisters show great zeal in looking after the young people entrusted to their care. They are missionaries of Rome, devoted to its system and propagandists of its doctrines. Very many children of Protestant parents are already in their schools, and many parents bewail the departure from the creed taught in their homes or the indifference to religion shown by their daughters who have been under the influence of the nuns. So great has been the evil that the Archbishop of Canterbury has called attention to it in his Visitation Charge. His Grace said: "What is not very comprehensible and by no means admirable is the wisdom, to use no stronger word, of the English parent who, either from mere indifference or more probably in reliance on the promise given and doubtless kept, that his daughter will in the schools receive no direct religious instruction from these good Sisters, places a little girl, at the most susceptible age, under influences and amid surroundings which must a few years later bear the fruit which is to be expected from what she has unconsciously imbibed from companions as well as teachers in school days spent under these conditions." Education may be purchased too dearly, and the loss of faith is too high a price to pay for the instruction of the mind or the acquisition of accomplishments. The danger is real, and it behoves all Christian parents to avoid entrusting their daughters to the care of those who are more desirous of winning them to the Church of Rome than of fitting them to take their place as educated women in English life.

Roman Decrees. The pressure of domestic politics and the absorption of the country in the Coal Strike have somewhat diverted attention from the Roman decrees "Ne Temere" and "Quantavis Diligentia." The agitation for their withdrawal is far from dead. It is alive in the United Kingdom and in Canada. Cardinal Bourne said: "As far as he had been given to understand, no one had been able to show in England, in Ireland, or in Canada that the 'Ne Temere' decree had done an atom of harm to anybody. The decree 'Quantavis Diligentia' (Motu Proprio) left things as they were. It was merely a reminder to Catholics of what they all knew before—that if they had unfortunately had a matter of difference with a priest, they had to settle the matter out of court by calling in the intervention of some higher ecclesiastical authority, and if that higher authority, having intervened, was unable to settle the matter, he was bound to allow it to go to the ordinary courts. It was the simplest thing in the world, and had made no change of any sort." We suppose that the Cardinal has never heard of Mrs. McCann, and is in ignorance of the laboured efforts of Archbishop Walsh to prove that the decree "Quantavis Diligentia" does not apply to Ireland. His Eminence forgets that Germany will not have the decrees published in the Empire. In Canada the Evangelical Alliance is keeping the "Ne Temere" decree before the public, and its position has thus been described: "While the provincial legislatures may make laws regarding the solemnisation of marriage within their respective provinces, the powers conferred upon Parliament authorise it to decree what rite shall be deemed sufficient to constitute a marriage everywhere throughout the Dominion, irrespective of what the local legislatures may have done; and if this power does not exist, the British Parliament should be asked to amend the B.N.A. Act so as to confer it." The action of the Canadian Evangelical Alliance has rallied round its standard all the forces that make for liberty of the Reformed Churches to solemnise valid marriages irrespective of the decree of the Vatican.

Apostolical Succession. The dogma of Apostolical Succession is one of the greatest obstacles to Christian unity. John Mason Neale thus expressed the doctrine:—

"His twelve Apostles first He made His ministers of grace,
And they their hands on others laid, to fill in turn their place;
So age by age, and year by year, His grace was handed on,
And still the Holy Church is here, although her Lord is gone."

In other words, it is taught that there is no security for salvation outside the true Church, and no true Church can exist without Bishops, whose consecration by a valid rite can be traced from the time of the Apostles. When the Tractarian movement was founded Apostolical Succession was its chief point on which emphasis was placed. Archbishop Whately in a masterly work answered the arguments in its favour, and as the work has been out of print Longmans has re-published a cheap reprint ("Apostolical Succession Considered"), in handsome form, at the price of one shilling. The book has been brought up to date by the addition of an appendix containing the views of prominent Anglican and foreign theologians on the subject, and we know of no work that contains so convincing an overthrow of the unhistorical contention that is as uncharitable as it is unscriptural and as false to fact as it is presumptuous in defining, as the Bible does not define, what constitutes the Church of Christ.

Union in Scotland. Scotch Presbyterianism has ceased to be centrifugal. The Union between the Free Church and the United Presbyterian Church was accomplished by the attractive power of love for the Master and a desire to work together for His glory. The Church of Scotland and the United Free Church hold the same fundamental principles and have practically the same system of government. There ought to be unity among all the members, and this fact has led both Churches to strive to attain a basis of union that will serve to bring them closer together at the right time. Committees have considered the question, and have reached definite conclusions that will win acceptance from all those who love to see the inward unity of the Spirit manifested in outward actions. An old Greek writer said that contentions arise about small points and afterwards develop into divisions about great principles. In Scotland no great principles divide the two Presbyterian Churches, which have one great ideal and one common parentage in love of the Gospel and a desire to spread its message among the people of the land. Now that the bitterness of the disruption has passed away, and the Church of Scotland has obtained what the Free Church wished to see it possess, there is no vital issue at stake between the two bodies, and we earnestly pray that the steps now being taken may result in the proclamation to the world of the inner unity which all Scotchmen felt lay behind the outward separation of the Church of Scotland from the United Free Church.

"He is counting on you!"
"On a love that will share
In His burden of prayer,
For the souls He has bought
With His life-blood; and sought
Through His sorrow and pain
To win 'Home' yet again.
He is counting on you,
If you fail Him—
What then?"

"He is counting on you!"
"Oh! the wonder and grace,
To look Christ in the face
And not be ashamed,
For you gave what He claimed,
And you laid down your all
For His sake—at His call.
He had counted on you,
And you failed not.
What then?"

THE UNIVERSAL WEEK OF PRAYER.

萬國共通祈禱目錄

明治四十四年一月一日—七日

此祈禱目錄は英國にある福音同盟會本部より送達し來れるものを意譯し我國の必要に應じ多少の添削を加へたるものなり。

吾人の俱に主と仰ぐイエスヽキリストの聖名を唱ふる諸兄姉に申上候一歲を經れば一歲程主の再臨の時近まりしを切に感ぜざるを得ず候我福音同盟會は本年も亦人の爲め世の爲め諸氏の感謝祈禱をともにせられん事を御願ひ申上ぐるの責任を深く自覺する次第に有之候特別の祈禱期に遭遇する毎に常に祈を忘らず感謝して待ち望むの心掛を喚起され候則ち我等の祈禱に應へ給ひし事は單に感謝讚美を促すのみならず奉仕報恩の情を動かし、殊に依つて信者を「恵の座」に入るゝ處の偉績の働きに歸ふものに候。

而かも教會の爲め世人の爲め敬と存候夫は主が或は言葉を以て或は行ひを以て再三再四御教示遊ばされし處にして、果なき現世の雜事に先立ち先づ「聞名を崇めしめ給へ、聞國を來らしめ給へ」天地事つて聞旨に從はしめ給へと祈らざるべからず候。

特に「聞旨すべて我名に託て求よ處のことは我すべて之を行はん父の榮のなに因て顯れんが爲なり」との固き盟約も有之事なれば吾人が主の聖しく祈り求め給ひし左の崇高なる理想に向つて勇往すべきは何人も疑はぬ處と信じ候。

況や「聞旨のうち二人のもの地に於て心を合はせ何事にても求めば天に在す吾父は彼等の爲に之を成し給ふべし」との御恵愛深き御言葉あるに於てをや。

本年の動因祈禱は上述の心と方式とを以て捧げ度く之に依つて信者は測識すべからざる高大深遠なるものを見るを得べしと存候。

特に願くは我等の謝恩の情より發るゝアーメンの聲は主の唇より洩るゝアーメンと相和し相應じ該祈禱の一週日を成就を以て一貫する永劫の一部たらしめ給はん事を。

一月一日　日曜日　說教或は演說の題詞

○そは父は誠なる靈列は凡て子に求れたり。是れすべて人なして父を敬ふ如く子なる我はしめんが爲なり。　約五—二二、二三。

○義もし嗣よりなれば嗣なり。　約一二—三二。

The Vision of God

BEING

REPORTS FROM SOME OF THE MANY HOME AND FOREIGN CENTRES

OBSERVING THE

Universal Week of Prayer

JANUARY 7–13, 1912.

(WITH ILLUSTRATIONS.)

"Give me one hundred preachers who fear nothing but sin and desire nothing but God, and I care not a straw whether they be clergymen or laymen; such alone will shake the gates of hell and set up the Kingdom of Heaven on earth. God does nothing but in answer to prayer."

—JOHN WESLEY.

EVANGELICAL ALLIANCE
(*British Organisation*),
7, Adam Street, Strand, London.

FOREWORD.

It has been said that "units of prayer combined, like drops of water, make an ocean which defies resistance." No better words could be chosen to preface these reports, coming as they do from units, tens, and thousands who throughout the world combine each year in the ministry of prayer for the needs of the universe.

It is difficult to determine whether the observance of 1912 has surpassed in extent and results that of the previous year. The reports speak for themselves. Particular reasons account for the absence of reports from some countries. In China, for instance, the revolution has greatly disorganised the work of Missionary Societies, and the burning of Hankow possibly prevented the usual distribution of the Week of Prayer Programme in Chinese.

On another hand, entirely new ground has been occupied; Uganda receiving for the first time the Programme printed in its own language—Luganda.

We look forward to the time when at home and abroad the Week of Prayer will find its right place in the Christian Church and bring to the Church's work an annual contribution even greater than men or money—power through prayer.

Reports from the Foreign Field.

Algeria (Mekla)—

"We have observed the Universal Week of Prayer here. The meetings have been well attended, and our sympathies have been drawn out day by day towards the various objects outlined in the programme. We trust that the volume of prayer that has ascended from all parts of the world during the past week may bring down a great increase of blessing, and also work for spiritual unity and effectiveness in the work of the Church at home and abroad."—T. J. P. W.

Angola (Lucalla)—

"We find the prayer topics very useful in our prayer meeting at the commencement of each year, and have experienced much blessing as the result of the meetings. It is encouraging to remind ourselves of the many requests made, and to note how the Lord has granted definite answers to our united prayers. The meetings were conducted similarly each afternoon, and lasted over an hour, during which eight or more took part. It was refreshing to hear our people follow intelligently the translated topics, especially the one referring to the responsibility of parents toward their children. In the evening a special effort was made to reach the villagers in this neighbourhood with the Gospel."—G. R. M.

ARGENTINE—Buenos Aires—

"Our Week of Prayer services have been well attended. All were held in Spanish, and a fervent, vigorous tone prevailed throughout. The series was one of the most spiritual we have had."—W. C. M.

Rosario—

"The Rosario meetings of the Evangelical Alliance Week of Prayer among the Spanish-speaking congregations were held alternately in the Methodist, Episcopal, Baptist, and Brethren Churches, the Pastors giving the addresses according to the programme to each other's congregations, thus showing the bond of unity, without uniformity, in all things. After the subjects had been brought before the people, many on each evening joined in fervent prayer for blessing on all united in this world-wide circle of supplication. The places of worship were filled, as usual in this week, with most attentive audiences, and we trust much blessing has resulted."—W. B.

Ashanti (Coomassie)—

"Our Wesleyan Church joined with the Basel Society, holding alternate meetings in each church. They were well attended, and a spirit of great unity prevailed."—J. D. R.

Egypt (Assouan)—

"With great pleasure I am sending these few words about the Week of Prayer. Many women were present, and also many of the Coptic School pupils; some of them actually communicated with us in prayer. We hope that God our Father heard all the prayers, and will answer them by blessing this year to the glory of His name, and the extension of the kingdom of Christ."—M. H.

BRITISH GUIANA—Demerara—

"Meetings were enthusiastically responded to and the churches were crowded. Males and females delivered addresses and offered earnest prayers. Much zeal was manifested, and one and all felt that a blessing should be asked for the Council of the Evangelical Alliance."—N. R.

Zion—

"According to the request of the Evangelical Alliance, we have tried to follow the subjects as closely as possible. In a river district like this it is not possible to have any stated meetings, but the subjects for prayer were explained to the congregation and family, and family and private prayer asked. In our own home of seven one or two of the selected portions were read each morning and evening, and each topic explained and prayed for. From the announcements made for some weeks the people seemed interested, and I hope good has been done. I pray that the Evangelical Alliance may be much blessed."—G. A. S.

CANADA—Morden (Man.)—

"The Week of Prayer was observed by united meetings, in which the Church of England, the Methodist and Presbyterian Churches took part. Although the weather was extremely cold the meetings were very interesting and productive of good."—M. C. R.

Quebec—

"We have duly observed the Universal Week of Prayer, and, considering the extreme severity of the weather, the attendance at the services was encouraging, the devotional spirit very marked, and the addresses able and inspiring. During the week the thermometer averaged 20 below zero, and there was a still wind!"—R. J. S.

Roland (Man.)—

"Five good union meetings were an uplift for the whole community."—F. J. H.

Ceylon (Panadura)—

"We are sending you this little account of the series of meetings which we had last week. It was the first time that the Week of Prayer had been observed in Panadura. We had good spiritual meetings. Friends from the Church of England, Baptists, Wesleyans, &c., spoke at the meetings, and it was greatly owned of God in bringing the Christians closer together, for in this heathen land, where Christians are few, it is of the highest importance to get into close touch with each other, surrounded as we are by three millions of heathen."—G. R. C.

CHINA—Chefoo—

"Owing to many missionary refugees being in Chefoo away from their inland stations in Honan, Shansi, Hupeh, and Shantung, we had a record attendance from Monday until Saturday. Some 80 to 100 each day came together in the China Inland Mission Prayer-room, where we found it much more convenient to meet together, and if

you take numbers and average of gifts it works out at one dollar per head, or, say, 2s. each. Not a bad comparison, I think. The meetings were not only well attended, but a fine spirit of prayer and intercession existed. We had different missions represented, and all felt the real 'unity' which the Evangelical Alliance stands for."—J. A. S.

Ichang—

"The meetings in connection with the Universal Week of Prayer were held this year as usual. The missions at work in this centre, viz., Church of Scotland, American Protestant Episcopal, Swedish Free Church, and the China Inland, all cordially united for the time, and the meetings were held in the churches of the first three named alternately, and were taken part in by missionaries of all four and native workers of the first three. It was feared that on account of the revolution in this country, which has upset the minds of the people everywhere, and has caused much unrest, the meetings might not be held, but we determined to try them, though at an earlier hour than formerly. We were somewhat hampered for the want of the Chinese copies of the programme, as the fighting at Hankow had made it impossible to get them translated and printed. However, we made our own translations from day to day, and though the programmes were not in the hands of all who attended, the subjects were duly intimated and prayed for. The attendances were not quite so good as in former years, nor did there seem to be the same spirit of prayer amongst the people—all this pointing to the effects of the political upheaval in the country. Yet we are glad we had the meetings, and glad of the testimony that these united gatherings give of the unity of believers in one Lord, and pray that the spiritual results may be seen in after days."—T. R. K.

Kuling—

"The meetings held here during the Week of Prayer were well attended and most helpful. Especially at this time of upheaval in China, and being so near the centre of all the recent fighting, we felt peculiarly thankful for the opportunity thus afforded for daily united prayer as a community. We felt deeply conscious that we were entering into fellowship in prayer with multitudes in all lands. The meetings were held in a different house each time, and almost all the foreigners in Kuling attended, the greatest number being thirty. With thankfulness to God for the privileges afforded by these annual meetings."—W. W. L.

Kweiyang—

"Owing partly to short notice and partly to wet weather, and a good deal to the feeling of unrest, we did not have large meetings—from twenty to thirty each evening, but there was a readiness to pray, and I think, on the whole, a more intelligent apprehension of the purpose of the Week of Prayer than was manifest last year, which was the first time that Kweiyang had observed it. The tendency is to centre prayer on one's own needs. We have this year been able to think more of the needs of *others*. We have passed through some anxious days and nights since the revolution, and we are not 'out of the wood' yet, but the Lord is answering our prayers and enabling His people here (a feeble folk) to stay themselves on Him. Last night at our service I endeavoured to gather up and emphasise the importance of *constant* prayer for the topics on the Week of Prayer programme."—C. C. S.

Pakhoi—

"This year's meetings have been the best we have had yet. Three missions took part, viz., German Presbyterian, American Baptist, and Church Missionary Society. I find that these united annual meetings are being eagerly looked forward to by some of the Church members, and we are planning to have a monthly united gathering."—W. R. H.

Shanghai—

"The Week of Prayer was observed here last week. We had excellent attendances, averaging rather more than 150 each day. The meetings were marked by a spirit of prayer, and I have heard from many who attended that they felt the meetings to be most helpful."—J. N. H.

Shantung—

"You will be glad to know that we have just finished the Week of Prayer according to your programme. It has been held in the first week of the Chinese New Year, and has been, all things considered, fairly well attended. The meetings were held in different parts of this city, and in conjunction with the members and adherents of the Presbyterian Mission which is working here. We together make one Chinese Church, and we have our meetings interchangeable. This is the first attempt as far as I know to make one Chinese Church of the members of different missions, at any rate in this Province. The Chinese seemed to enter into the spirit and purpose of the various groups and petitions in a very marked and intelligent manner, and we were glad to notice this growth and enlargement of mind as a distinct advance. We hope for a great advance in Christianity in China under the new regime."—R. C. F.

Cyprus (Kyrenia)—

"I have to report, with much joy and thankfulness to God, that the Universal Week of Prayer was observed in Kyrenia with more life and deeper interest than any other previous year."—M. K.

EGYPT—Alexandria—

"The meetings were arranged in accordance with the programme of the Evangelical Alliance, and were held as usual in the Soldiers' and Sailors' Institute. Missionaries and others belonging to various Churches gathered night by night in goodly numbers, and a powerful and happy spirit of unity prevailed. Helpful addresses were also given by the ministers of the Anglican and Scotch Churches, and English and American missionaries."

Port Said—

"The meetings were well attended, and you will be interested to know that there were eleven nationalities present, which represents the vital Evangelical force of this town. The tone of the meetings was good, there being unfailing earnestness and liberty of prayer."—A. H.

Shebin-el-Kom—

"As usual, we held our meetings for prayer during the week allotted by the Evangelical Alliance. They were certainly the best we have ever had. A true spirit of prayer and supplication was poured out upon the people, and a work of gracious reviving has taken place in the hearts of several. I trust the influence will abide."—W. F. F.

Fiji (Suva)—

"I am glad to be in a position to inform you that in Fiji's one thousand native Churches the Week of Prayer was duly observed, although taking place a little earlier than the week appointed by the Alliance. So far as I have yet learned no special manifestations were experienced in connection with the devotional meetings, but there can be no doubt that richest blessing was vouchsafed to those who took part therein."—A. J. S.

Finland (Helsingfors)—

"The Alliance Prayer Week was generally observed in the same way as previous years. In Helsingfors we had meetings every evening in all of the churches and chapels, perhaps a hundred services together. There was a good congregation in almost every place. Among the country places I will mention Oulu and Kuopio. In the former of these the prayer meetings were held in the big church and the chapel alternately, and, besides, the Y.M.C.A. had special gatherings for the young people. In Kuopio there were for the first time regular Alliance prayer meetings arranged in the Y.M.C.A. house, in which meetings all the different denominations in the town took part. The meetings were attended every evening by several hundred people, and the first practical result was that it has been decided henceforth to hold Alliance meetings once every week all the year round."—H. L.

GERMANY—Frankfort—

"The Week of Prayer was held in seventeen different churches, chapels, and halls in Frankfort and vicinity, and as it is customary with us, the pastors of different denominations have been leaders and gladly changed pulpits. Each day at 8 p.m. our French Reformed Church was crowded, and many of the assembled brethren joined in prayer. On each afternoon two short addresses of about ten minutes, referring to the subjects of the programme, were delivered by two leaders of different denominations. On Sunday, January 14th, we had again our large closing meeting at the Christuskirche, when the Lord's Supper was celebrated, and it was evident to the many hundreds who could partake at that Holy Communion that it was not the table of the Lutheran or Reformed or any other denomination, but that it was the Lord's table. It was a great joy when we received on Wednesday, the day devoted to prayer "for nations and their rulers," your telegram, with the fervent prayer for the maintenance of European peace. Our thoughts had met as we were praying also for it."—C. DE N.

Gibraltar—

"The attendance at the meetings was larger than it has been for the last eight years."—J. B. S.

Greece (Athens)—

"The Week of Prayer is always a source of strength and encouragement to us, and it was really so this year, especially in the midst of our great visitation from the Lord in the decease of the late Dr. Kalopothakes, that great worker for the Master and upholder of Evangelical truth in our country for half a century. The prayer meetings have been well attended, the congregations taking earnest part and encouraging us not only by their presence, but also by their simple and impressive remarks drawn from their own Christian experience. We join our prayers with the brethren all over the world on behalf of the Evangelical Alliance."—P. G. L.

Hayti (Port-au-Prince)—

"Our Week of Prayer was a good one indeed. The members of our Church as well as strangers assisted, and the Spirit of God was in the meetings. Thus the prayers were edifying and refreshing, and I have no doubt that there will be showers of blessing."—L. H.

Holland (Velp)—

"The Week of Prayer has been held this year with increasing interest. According to the reports received, the prayer meetings were held in several places in increasing numbers, either during the whole week or during some of the days, and that gradually the meetings have been held by several clergymen and laymen of different denominations. This is for those who are acquainted with our national Church organisations a sign which points to a glorious victory for the principles of the Evangelical Alliance, as enunciated by Christ Himself, that all who confess His name in any denomination should unite in thanksgiving and prayer in His name. So it proved to be in Amsterdam, Arnheim, and Tiel, and there are sure to be several places more of which we are not aware. We may say, with thanks to the Lord, that sympathy for the blessed Week of Prayer is on the increase. This cannot but be fertilising for spiritual life in the different communities, and may all be adding to the glory of our Saviour, in whose name the Father hears our prayers."—A. H. B.

INDIA—Aurangabad—

"I beg to report that a series of meetings was held here last week, in connection with the Universal Week of Prayer as usual. We have two separate congregations of Indian Christians, separated only by difference of language. On these special occasions, however, we always unite together, and by a certain amount of accommodation of language to one another's needs we are all able to understand, more or less, of what is going on. The subjects, somewhat modified, are translated into Urdu, and put into three different characters, *i.e.*, Roman, Persian, and Nagri, and distributed to those present. Thus we try to realise our oneness in Christ Jesus."—H. J. S.

Dehra Dun—

"I am very glad and thankful to be able to report that the Week of Prayer was kept by the Indian Industrial Evangelistic Mission here in Dehra Dun, and also that the topics suggested were followed out in the meeting. It was very

THE UNIVERSAL WEEK OF PRAYER.

ΠΑΓΚΟΣΜΙΟΣ ΕΥΑΓΓΕΛΙΚΟΣ ΣΥΝΔΕΣΜΟΣ

ΠΡΟΓΡΑΜΜΑ

ΤΗΣ ΕΒΔΟΜΑΔΟΣ ΤΩΝ ΠΑΓΚΟΣΜΙΩΝ ΣΥΜΠΡΟΣΕΥΧΩΝ

1911-1912

Κυριακή, 25 Δεκεμβρίου (7 Ἰανουαρίου)

ΚΗΡΥΓΜΑ. Κατὰ Ἰωάν. α'. 7. Ἰακώβου δ'. 2-3. Κατὰ Λουκᾶν ια'. 3. γ'. 21. Πρὸς Ἐφεσ. ς'. 18. Κατὰ Ματθ. θ'. 38

Δευτέρα, 26 Δεκεμβρίου (8 Ἰανουαρίου)

ΕΥΧΑΡΙΣΤΙΑ ΚΑΙ ΤΑΠΕΙΝΩΣΙΣ

Εὐχαριστία διὰ τὸ ἀσάλευτον τῶν θεμελιωδῶν ἀληθειῶν τοῦ Εὐαγγελίου τοῦ Χριστοῦ. Διὰ τὴν παγκόσμιον διάθεσιν τῶν Χριστιανῶν πρὸς στενωτέραν ἕνωσιν ἐν τῇ λατρείᾳ καὶ ὑπηρεσίᾳ τοῦ Χριστοῦ. Διὰ τὸ παρατηρούμενον ζωηρότερον ἐνδιαφέρον τῶν ἀνθρώπων ὑπὲρ τῶν Ἱερῶν Γραφῶν, ὡς Λόγου τοῦ Θεοῦ, σοφίζοντος εἰς σωτηρίαν. Δι' ἀλάνθαστα καθημερινὰ τεκμήρια τοῦ ὅτι ἡ μὲν ἐν Χριστῷ ζωὴ εἶναι ζωὴ νίκης, ἡ δὲ μακρὰν τοῦ Χριστοῦ ζωὴ εἶναι ζωὴ ἀποτυχίας. Διὰ τὸν διακαῆ πόθον τῶν Χριστιανῶν ὑπὲρ ἀνεζωογονημένης Ἐκκλησίας καὶ εὐηγγελισμένου κόσμου. Διὰ τὴν δωρεὰν τοῦ Ἁγίου Πνεύματος καὶ τὴν μακαρίαν πεῖραν τῶν δεχομένων καὶ ἀκολουθούντων Αὐτό.

Ταπείνωσις διὰ τὴν ἀνθρωπίνην ὑπερηφάνειαν καὶ αὐταρέσκειαν, διὰ τὴν πλάνην ὅτι ἡ αἰτία τοῦ κακοῦ ἐν τῷ κόσμῳ ἀγκαίται εἰς τὰς περιστάσεις τοῦ ἀνθρώπου καὶ οὐχὶ εἰς αὐτὸν τοῦτον τὸν ἄνθρωπον. Διὰ τὴν πλάνην ὅτι ὁ ἄνθρωπος δύναται νὰ λυτρωθῇ ἐκ τῆς δυστυχίας του, χωρὶς νὰ λυτρωθῇ ἐκ τῆς ἁμαρτίας του. Διὰ τὰς πολλὰς ἀποσκιρτήσεις ἀπὸ τὴν Χριστιανικὴν πίστιν καὶ λατρείαν. Διὰ τὴν βοπὴν πρὸς τὰς κοσμικὰς ἡδονὰς καὶ τὴν χάριν τούτων γινομένην σπατάλην. Διὰ τὴν ὑπὸ τοῦ κοσμικοῦ φρονήματος ἐκτόπισιν τῆς πνευματικότητος ἐν πολλαῖς Χριστιανικαῖς ἐκκλησίαις.

Ψαλμὸς ξβ'. Ἠσαΐου ε'. 8-23. Δανιὴλ θ' 16-20. Πρὸς Ρωμ. ζ'. 18-25 Β'. πρὸς Τιμόθ. α'. 8-14.

Τρίτη, 27 Δεκεμβρίου (9 Ἰανουαρίου)

ΥΠΕΡ ΤΗΣ ΠΑΓΚΟΣΜΙΟΥ ΕΚΚΛΗΣΙΑΣ ΤΟΥ ΧΡΙΣΤΟΥ

Δέησις ὑπὲρ εὐρυτέρας ἀναγνωρίσεως τῆς Ἐκκλησίας ὡς θεσμοῦ πνευματικοῦ. Ὑπὲρ στενωτέρας ἑνώσεως πάντων τῶν μελῶν τῆς Ἐκκλησίας μετὰ τοῦ Χριστοῦ, τῆς κεφαλῆς τοῦ σώματος. Ὑπὲρ μείζονος ζήλου εἰς τὸ κήρυγμα τοῦ Εὐαγγελίου, καὶ ὅπως τοῦτο ἐνεργῆται ὀλιγώτερον δογματικῶς καὶ περισσότερον πρὸς σωτηρίαν ψυχῶν. Δέησις ὅπως ἡ Ἐκκλησία συνειθισθῇ ὅτι ἐκλήθη *ἐκ* τοῦ κόσμου, ἵνα ἐργασθῇ *ἐν* τῷ κόσμῳ ὡς μάρτυς ὑπὲρ τοῦ Χριστοῦ. Ὅπως ὁ κλῆρος, οἱ τελεταὶ καὶ ὁ ὀργανισμὸς τῆς Ἐκκλησίας χρησιμεύωσιν ὡς ὄργανα τῆς ἐπιφοιτήσεως καὶ ὁράσεως τοῦ Θείου Πνεύματος. Δέησις ὑπὲρ τοῦ Παγκοσμίου Εὐαγγελικοῦ Συνδέσμου ὅπως οὗτος εὐλογηθῇ καὶ χρησιμεύσῃ μᾶλλον καὶ μᾶλλον εἰς τὸ νὰ συσφίγξῃ τοὺς δεσμοὺς μεταξὺ τῶν ἁπανταχοῦ Εὐαγγελικῶν Ἐκκλησιῶν, λάβῃ δὲ ὅλοιν μείζονα εὐλογίαν καὶ ὁδηγίαν θεόθεν εἰς τὸ παγκόσμιον αὐτοῦ ἔργον μεταξὺ τῶν λαῶν καὶ ἐκκλησιῶν τῆς ὑφηλίου.

Ψαλμὸς πε'. Ἠσαΐου νε'. Α'. πρὸς Κορινθ. α'. 10-27. Πρὸς Ἐφεσ. δ'. 1-16.

Τετάρτη, 28 Δεκεμβρίου (10 Ἰανουαρίου).

ΥΠΕΡ ΕΘΝΩΝ ΚΑΙ ΑΡΧΟΝΤΩΝ

Ὑπὲρ Βασιλέων καὶ Προέδρων, ὅπως πιστῶς ὑπηρετῶσι τὸν Χριστὸν καὶ τοὺς οὗς κυβερνῶσι λαούς. Ὑπὲρ Ὑπουργῶν, Νομοθετῶν καὶ Δικαστῶν, ὅπως ὑπηρετῶσι τὸ Ἔθνος των ἐν φόβῳ Θεοῦ. Ὑπὲρ τοῦ διανοιχθῆναι τοὺς ὀφθαλμοὺς τῶν λαῶν καὶ κοινωνιῶν, ὅπως κατίδωσι τὸ ἁμαρτωλὸν καὶ ἐπονείδιστον τῆς μέθης, ἀσελγείας καὶ χαρτοπαιξίας. Ὑπὲρ πάντων τῶν ἀσκούντων ἐμπορίν ἐν τῷ ἐμπορίῳ, τῇ βιομηχανίᾳ, ταῖς ἐπιστήμαις, καὶ ταῖς πλουσίαις κοινωνικαῖς τάξεσιν, ὅπως ἀγωνισθῶσιν ὑπὲρ προαγωγῆς τῆς δικαιοσύνης καὶ χρηστότητος.

Section of the Week of Prayer Programme in Modern Greek.

helpful to realise that the Lord's people all round the world were assembled for prayer and praise. Although there was no special outpouring of the Spirit, the meetings were helpful, and I trust God was much glorified."—J. C. L.

Kangra—

"The Week of Prayer was duly observed in our mission, when daily services were held and prayers offered in accordance with the general programme sent to us for our guidance. A keen interest is taken in the services by our people, and instead of giving addresses and leading the meetings myself, I got one of the workers to lead each day. They are given the subjects some time before, and prepared carefully so that the time allotted may be most profitably spent. The idea of the Evangelical Alliance is one which should commend itself to every missionary in India."—R. H. B. H.

Mirzapur—

"I write to tell you that we have had meetings for prayer this week in Urdu. The numbers of Christians have not been large, but there have been many earnest prayers offered."—M. P. H.

Quetta—

"I send you a line to tell you that we observed the Week of Prayer in our Church every day. The weather was more favourable than usual at this time of year, and the attendance was better than I have ever known. Three of the meetings were taken by English missionaries, the rest by Indian Christians. We all felt that God was helping us, as prayer followed prayer without hesitation. Everything was in Urdu, and throughout we followed the lines suggested by the Evangelical Alliance."—A. E. B.

Sironcha—

"Your rich programme is our spiritual blessing, and it is kind of you to supply us with them. We do not forget your kind spiritual help, and we gratefully use your programme year by year."—B. L.

Tiroowella—

"In accordance with your invitation we had a Week of Prayer. I am very sorry the attendance was not as good as I expected."—A. O. M.

ITALY—Florence—

"I am very thankful to be able to report that the meetings held were very well attended, and proved a time of great refreshing in the presence of the Lord. May His Spirit and wisdom be our portion in His service."—J. C. W.

Spezia—

"I am happy to inform you that the programme for the special Week of Prayer was duly carried out, and with due earnestness and affection for the objects named."—E. C.

Jamaica (Lucea)—

"This year the services were well attended, and we feel that some good has been done. There are signs among us that we are nearing a significant religious movement. May the day soon break upon us!"—A. C.

JAPAN—Formosa (Tainan)—

"The Week of Prayer was observed all over Formosa by missionaries and natives, duplicate meetings having been held in several places. The response to your call was a very hearty one, and we are increasingly persuaded of the great value of thus uniting all who name the name of Christ in earnest prayer. It is not in vain that we meet together, and the thought that our brethren all over the world are practically praying at the same time is a most happy and inspiring thought."—W. C.

Formosa (Tamsui)—

"We have met in spirit with you all throughout the world during the Week of Prayer, and are in fullest sympathy with your Alliance. We feel to be of the great host who are ushering in the gathering of the nations to own Him whose right it is to come and reign. The conditions in China are not affecting us much here. Formosa has its own problems to solve. We are looking forward to opening up work among the headhunters in the near future. God bless the Alliance more and more."—D. M.

Nagasaki—

"The English-speaking community is few in number, so that large meetings are not to be expected. We had a series of deeply interesting English prayer meetings, the average attendance being over twenty. The subjects appointed were taken in due course and made the occasion of brief, earnest petitions. Interest deepened as the week went on, and a sense of the great seriousness of the issues involved in the restlessness and unsettlement everywhere prevailing gave greater definiteness to the petitions offered. We felt much indebted to the Alliance for pressing home upon us all the privileges and duty of such united intercession in this remote corner of the earth. Our Japanese brethren united each evening at different churches in succession, and I understand that the meetings were well attended."—A. B. H.

MADAGASCAR—Fianarantsoa—

"The meetings for united prayer were held as usual in Fianarantsoa the first week in the New Year as arranged by the Alliance. The three Protestant Missions at work in the province, viz., the French, the Norske, and the London, joined together, and services were held every morning in succession at the churches belonging to them, following the programme suggested by the Alliance, an exception being made on Saturday, as we cannot get a meeting on that day.

"We obviated the difficulty by arranging that the special subjects for that day should be remembered at the family worship of the Christian families in association with our Churches. The week was a real 'time of refreshing' from the presence of the Lord. Our churches were well filled every day, and we had a larger attendance than ever. We arranged two united services on the afternoon of Sunday, January 7th, one for the young and one for the adults, as we felt we could not get all into one building. It seemed to us throughout the week that the spirit of prayer was poured out upon these gatherings, and the addresses were all to the point and helpful. In the face of the temptations and hindrances that meet our Malagasy believers at almost every point such gatherings as these were hopeful and in-

THE UNIVERSAL WEEK OF PRAYER.

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Section of the Week of Prayer Programme in Armeno-Turkish.

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Section of the Week of Prayer Programme in Armenian.

spiring, and we thank God and take courage for the future. There was never a time in the history of the native Malagasy Church when prayer was more needed, especially for our young Christians, than now. The careless, indifferent, and immoral life they see around them, the open opposition of those in authority, and the low infidel literature that is circulated, tend to drag them down, to say nothing of their heathen surroundings. All this is a call to prayer and sympathy on the part of those who desire the highest interests of the Malagasy people.

"At our meeting on Thursday we took a voluntary collection for the Alliance. This is as it should be, and though small, is an indication of a desire for world-wide unity and extension."—A. S. H.

Tananarive—

"Just a word to let you know that we had a delightful Week of Prayer. The local Christians prayed earnestly, and we were all really blessed. I wish you could have heard six of the High School boys praying for their 600 companions who do not yet know Christ. One new Chapel observed the Week of Prayer for the first time. The Evangelical Alliance is doing a good work. May the Lord richly bless you in all your efforts!"—S. M. E.

LAGOS—

"The services were well attended, but, to our great regret, a very large number of our members were kept away by the general unhealthiness of the season, which occasioned many deaths. A very large number of Christian friends present amplified the suggested topics, and the most interesting and encouraging aspect of the report is that, as the result of many prayers, not less than twenty-five souls decided to renounce heathenism and believe in our Lord and Saviour Jesus Christ, the Saviour of mankind."—E. E. C.

Aroloya—

"The usual universal Week of Prayer, a great event with our people, was conducted by several of the clergy, and the meetings were very well attended. All came away with the firm belief that the prayers offered have been heard and that answers will follow."—A. W. H.

Madeira (Funchal)—

"We had our usual meetings, and introduced the subjects for prayer. On the Sunday I preached twice in Portuguese, and the people were very much pleased with it all."—W. G. S.

Malta (Valetta)—

"The meetings were well attended, especially by service men from the Fleet and Garrison, as well as by other friends belonging to various Protestant Churches. These Christians were also represented by speakers and chairmen. The Church of England chaplains, one naval and one military, took part, two Church of Scotland military chaplains, the Presbyterian chaplain to the Fleet, two Wesleyan chaplains, the local representative of the Salvation Army, and, most of all, our venerable friend Dr. Wisely, who was with us every night. The meetings were bright and earnest, and were felt to be helpful to all. A spirit of unity prevailed. Several Maltese attended regularly. Altogether it was quite an Evangelical Alliance on a small scale."—G. A. S.

Mauritius—

"I beg to inform you that prayer meetings have been held in Port Louis on the days mentioned on the programme, and I am glad to say we had good attendances on each occasion."—S. T.

NATAL—Ntabamhlope—

"We had some forty meetings during the week, and they were held at 6.30 a.m. each day at this head station and at each of the three out-stations. Some of the people walked five miles through the long dewy grass to come. There were several evening meetings, and on Saturday we gathered the people here from the out-stations for a united evening meeting. They slept here, and we had an early morning meeting on the Sunday, followed by a Gospel Service and Communion. We had good times, and mean to do the same next year."—L. E. H.

Othello—

"Another year has opened upon us at the end of our prayer meetings. We felt it was good for us to be together, and simple love shone on the faces of the Zulus as they departed for home."—J. J. M.

Nigeria (Lagos)—

"The Independent Native Church of Lagos observed the Week of Prayer this year as usual in each others' churches, with the exchange of ministers. Addresses were given on the topics of each day. On Friday all our Churches met at the People's Hall, newly built by the Lagos chiefs, and placed at our disposal that day for prayer. Three stirring and heart-searching addresses were delivered to over 600 Christians that crowded this hall."—M. E. A.

Nyasaland (Lulwe, Port Herald)—

"We have been able to keep the arranged Week of Prayer, and have had a helpful week, though attendances have been affected by the fact that we are on the verge of famine, and we have never had more than twenty-two present. This coming together for a week of waiting upon God leaves its mark on their lives, and it is good, distinctly good. It would do you good to note how in their simple, untutored way they rejoice in the thought that they are meeting with a great world brotherhood round the feet of our one Lord."—E. C. F.

Rhodesia (Kalene Hill)—

"Meetings were held here at mid-day with native Christians and enquirers, with an average attendance, and at 7 p.m. an English prayer meeting was held amongst ourselves (missionaries being generally present), in which we took up the requests of the natives we could not well attempt in the native tongue. I think we were all made to realise that, although few in number, we were part of a great host all uniting in pleading with One who heard and who answered prayer."—W. F.

SPAIN—Barcelona—

"I have great satisfaction in informing you that the Week of Prayer has been observed here as usual, the different Protestant Churches at work

THE UNIVERSAL WEEK OF PRAYER.

செபவாரம்

1911

ஞாயிறு (வரி 1 உ)

பிரசங்கம்

"பிரசைகள் வைப்பண்ணுகிறதுபோல எல்லாரும் குமாரனை வணங்ும்படிக்கு, பிதாவானவர் தாமே ஒருவருக்கும் தீர்ப்பிடாமல், தீர்ப்பிடும் அதிகாரம் முழுவதையும் குமாரனுக்கு ஒப்புக் கொடுத்திருக்கிறார்". யோவா. 5: 22,23.

"நான் பூமியிலிருந்து உயர்த்தப்படுகிறபோது, எல்லாரையும் என்னிடத்தில் இழுத்துக்கொள்ளுவேன்" யோவா 12: 32.

"நீங்கள் ஒருவரிலொருவர் அன்புள்ளவர்களாயிருந்தால், அதினால் நீங்கள் என்னுடைய சீஷர்களென்று எல்லாரும் அறிந்துகொள்ளுவார்கள்" யோவா 13: 35.

நிங்கள் (வரி 2 உ)

ஸ்தோத்திரமும் அறிக்கையும்

ஸ்தோத்திரம்:— 1) இரட்சணியமானது, பிரிந்துவிட்ட மனிதனுக்காக மனிதனாகிய கலைமும் இன்னும் உலகத்திற்கு கிடைத்திருக்கிறதற்காகவும்;

2) சகிகளுக்குள்ளே நற்செய்தி விளம்பித்திருக்கும் அதிக சமாதானத்திற்காகவும்;

3) இயேசுவுடையவர்களாயிருந்து, ஒற்றுமையில் தேவதொண்டுசெய்ய வேண்டுமென்ற வாஞ்சை பிரிந்தவர்களுக்கும் வளர்ந்துகொண்டிருக்கிறதற்காகவும்;

4) சரித்திர ஆராய்ச்சியும், சமய அறிவும், பரிசுத்தவேத சத்தியங்களின் பிரகாசத்தை ஒளிப்பிழம்பாய் விளங்கிக்கொண்டிருக்கிறதற்காகவும்.

அறிக்கை:— (1) சபையின் செல்வாக்கு உலகத்திற் சரியானபடி செல்வாகாதற்காகவும்;

(2) நம்மைப் பிரிந்தவர்களென்று சொல்லிக்கொள்ளுகிறவர்களுக்கும், நம்மைத் தாங்களே ஆராய்ந்துபார்த்துக் கவனமடைந்து பிழை குறைந்தும், சம்பிரமமாய் வாழ்தற்குரிய வாஞ்சை அதிகப்படுகிறதும் நிமித்தமாகவும்;

3) அவரவர் தேவவரத்தை மதிக்கவேண்டிய பிரகாரம் மதியாதிருந்ததற்காகவும், கர்த்தருடைய ஒப்புரவை அலுவாகச்செய்துகொண்டிருக்கிறதற்காகவும்;

(4) கடுகுகர்த்தருடைய வருகையையும், அதனால் சம்பவிக்கப்போகிறவைகளையும்பற்றி மறுவாழ் நிலையாக நினைவாகவும் விழிப்புமாய் வாழ்ந்திருக்கிறதற்காகவும்;

15 தேவனையும் அவருடைய திருச்சித்தத்தை நிறைவேற்றவேண்டுமென்றவாஞ்சையும் இரட்சியங்களிலும் சமாதானங்களிலும் குறைந்திருக்கிறதற்காகவும்.

வாசிப்பு:— சங் 111; மத். 5: 13; 2 பேது. 3: 13—15

Section of the Week of Prayer Programme in Tamil.

in this city uniting for that purpose. For many years it has been our privilege to assemble monthly for united prayer, meeting by turn in the places of worship belonging to the different missions, and year by year the programme of the Evangelical Alliance has been faithfully adhered to. The meetings have always been well attended, but this year, from first to last, the interest has been specially marked, and the places of worship, each in its turn, have been crowded night by night. I think I am right in saying that we have never had such an extraordinary series of gatherings, indicating a quickening of spiritual life, and also a strengthening of the bond of union between the various sections of the Christian Church."—F. J. G.

Ronda—

"The Week of Prayer was well attended and good interest manifested, with signs of blessing."—J. H.

Sabadell—

"We have just concluded our Week of Prayer, and this congregation has taken more interest in the meetings than at any other time. As this is a working community, those who attended had to make a sacrifice to be present at night. We separated at 10 p.m., after singing a hymn and invoking a blessing upon our work."—A. E.

Straits Settlements (Singapore)—

"We arranged that this year the meetings should be held in the large hall of the Y.M.C.A. There were about sixty to seventy present, and I think that the meetings were enjoyed. I think that there was a very good spirit, and that all of us who attended enjoyed the meetings and thanked God for them. We hope to make considerable improvement in our meetings next year."—J. H.

Switzerland (Bern)—

"The Week of Prayer having again come to its end, I am glad to inform you that our Christian people were greatly edified and comforted. We may hope that not a few were brought forward in order to employ fresh zeal for the advancement of the kingdom of God. The various meetings and conferences showed about the same number as last year, and we have much cause to thank God for the possibility of gathering together in perfect freedom."—E. S.

Syria (Beirut)—

"It was my privilege to be in the Central Station in the city of Beirut, where for the past week we have been favoured with clear skies. The result has been that the Memorial Sunday School room has been well filled, and the interest has been excellent throughout. On Friday evening, as is the the custom in this polyglot city, the services were conducted in three different languages—Arabic, English, and German—and some of those present understood all three languages, and the great majority two. The results of these meetings cannot be reduced to cold figures, but the effect of united prayer on Christian work and workers throughout the world cannot be over-estimated. At the Syrian Protestant College in Beirut a special series of evangelistic meetings has been held at the same time. I understand that large numbers of the young men attending the College showed great interest in these meetings, and good results have been reported. As I am regularly connected with Sidon Station, and heretofore have written with regard to the work in that station, allow me to repeat what has been written to me during my absence in regard to the meetings throughout this Week of Prayer. In Sidon city they were held during the daytime, and besides the regular appointed topics for prayer, special efforts were made amongst the pupils of the two boarding schools there to impress the Truth upon them in an individual way. I trust that we may be able later to report special results from these efforts."—G. C. D.

Transvaal (Goldville)—

"God has graciously granted us to see another of those seasons of prayer, and we now record with gratitude what our eyes have seen and our ears heard. In spite of big rains the meetings were carried through, and the lowest number of prayers on one day was four and the largest eleven. On the former occasion each prayer was in a different language—Hosa, Suto, Venda, and Shangana. As in previous years, the most interesting gathering was when we invited the children on Friday. It was touching to hear the children repeating the Lord's Prayer separately. One difficulty we have is to keep the people to the subjects of prayer for the day. It was gratifying to notice that on this occasion this was attended to by some, and we trust in future it will be the general practice."—D. M. M.

Tunis—

"We had a prayer meeting each evening last week, and realised in a most blessed sense the presence of the Lord. Our number is small, but we rejoice at the thought of forming part of a great company who throughout the world were calling upon God. Although the prayers were conducted in French, with the exception of a few prayers in Arabic, yet the audience was composed of French, Italians, Jews, Arabs, English, and Scotch."—J. L. L.

TURKEY—Khanous—

"I have regularly continued prayer meetings according to the universal programme. I have many hearers in our Church, part of them Gregorian. I visited another little village and had two prayer meetings there with 300 hearers."—T. G.

Kortcha (Albania)—

"Since the Evangelical Alliance kindly paid for printing the Week of Prayer programme in the Albanian language, we have mailed packages of them to both Moslems and Christians throughout Albania. As this year it chanced that the Week of Prayer was coincident with the Christmas week (Greek Calendar), we were able to observe it more satisfactorily here in Kortcha. The people were better able to attend our daily prayer meeting, held on one or two of the days, in conjunction with Christmas celebrations connected with our day and Sabbath schools. Be assured that your Society has helped many hearers in Albania to prayerfully unite with our fellow Christians throughout the world, and that we here are consciously sustained by your prayers. These are dark days in Albania. Pray that we faint not."—P. B. K.

THE UNIVERSAL WEEK OF PRAYER.

Понедѣльникъ 26-го Декабря 1911.

Благодареніе и исповѣданіе.

Благодареніе за непоколебимую увѣренность въ основахъ Евангелія Христова. За всемірное желаніе дѣтей Божіихъ болѣе тѣснаго единенія въ прославленіи Христа и служеніи Ему.

За возрастающій интересъ къ Священному Писанію, какъ Слову Божію „умудряющему ко спасенію" За незыблемыя доказательства того, что жизнь во Христѣ есть жизнь побѣды и что жизнь внѣ Христа есть разбитая жизнь.

За серьезное желаніе оживленія Церкви и евангелизаціи міра. За дарованіе Духа Святаго и за благословенный опытъ тѣхъ, которые приняли Его и повинуются Ему.

Исповѣданіе гордости человѣческой и самодовольства. Самообмана въ увѣреніи, что зло жизни заключается въ обстоятельствахъ окружающихъ человѣка, а не въ немъ самомъ. Въ самообманѣ, будто человѣкъ можетъ быть избавленъ отъ несчастій, не будучи избавленъ отъ грѣха.

Въ томъ, что многіе уклоняются отъ христіанской вѣры и поклоненія Богу.

Въ томъ, что энергія и богатство тратятся на земныя удовольствія и самооправданіе. О томъ, что мірская закваска вытѣсняетъ духовность изъ многихъ церквей.

Чтенія изъ Писанія. Пс. LXI. Ис. V, 8—23. Дан. IX, 16—20. Рим. VII, 18—25. 2 Тим. 1. 8. 14.

Вторникъ 27-е Декабря 1911. г.

Вселенская Церковь: молитва объ „одномъ тѣлѣ", глава котораго Христосъ.

Молитва о лучшемъ пониманіи Церкви какъ учрежденія духовнаго. Чтобы всѣ члены Церкви пребывали въ личномъ общеніи со Христомъ — Главою Церкви. Чтобъ была вѣрность въ проповѣдываніи спасающаго евангелія Христова, нисходящаго свыше и дѣйствующаго внизу. Чтобъ было меньше проповѣдей ищущихъ разрѣшенія задачъ и больше проповѣдей ищущихъ спасенія душъ. Чтобы Церковь сознавала свое призваніе Тайны изъ міра и понимала порученіе данное ей идти въ міръ, чтобы свидѣтельствовать о Христѣ.

Чтобы священство, учрежденія и церковныя организаціи разсматривались какъ органы для вселенія и дѣйствія Святого Духа. Чтобы Евангельскій Союзъ болѣе и болѣе употреблялся и благословлялся Богомъ для того, чтобы держать всѣ протестантскія реформированныя церкви всего міра въ союзѣ другъ съ другомъ. И чтобы Союзъ имѣлъ все больше божественнаго руководительства въ его всемірной миссіи по отношенію къ церквамъ и къ народу.

Section of the Week of Prayer Programme in Russian.

Bán kok tâng sim ki-tó.

Kiû-chú kàng-seng 1912 ní chia"-goéh ki-tó hóo ê sûn-ní pái-liàt ti ê-té:—

Chû-chip ti Thài-pêng-kàng Lé-pài-tàng, ê-kng-ê 7 tiám 30 kun.

Pái-it (Chia"-goéh tê ê hái).

Chû-tí, Kàu Chú-seng.

1. Kám-ín. Kiu-lái lâng khah ài kap Ki-tok lîan-hàp, tòi Sèng-chhéh tit-tióh tôa li-ek, chê-chû só-chái lâng tit-tióh Sèng-sin ê siû"-sh.

2. Jîn chêe. Kiau-ngô, kò ka-tí, ài chhia-hoa iàu-lôk, Jêng-sim hôk-eñ Siông-tè.

Thàk Sì-phian 26: Í-sái-a 5: 8—23; Jîn-í-li 9: 16—20; Lê-mô 7: 18—25; II Thê-mô-thài 1: 8—14.

Pái-jî (9 hái).

Thè thong thi"-ê ê Kàu-hôe ki-tó.

Chû-tí, Chhèn Tô-téng.

Hó hôe-iû kap Chú chhin-bît, chin-tiong thoân hok-im, iû hó chiah-ê chò Chú ê kang ê lâng tôa siû Sèng-sin kám-tông.

Thàk Sì-phian 85: Í-sái-a 26: I Ko-lîm-to 1: 10—27; I-hut-sû 4: 1—16.

Pái-sa" (10 hái).

Thè pûn-kok ê peh-sè" i-hòp kok-ông, koa"-kú ki-tó.

Chû-tí, Lîm Sèng-sin.

Hó chiah-ê lîan-lî kok-ka ê lâng ê kui-hòk Ki-tok, gôu ti kok, thiâ" peh-sè". Hó chiah-ê peh-sè" chai in teh pèh-kiáu, chiâh chú-chû, ài hi-hoa, siat hoa-liê keng, ân-ní si ũ-chôe.

Thàk Sì-phian 22: 18—23; Í-sái-a 55: Mê-thài 11: 20-24; I Pí-tek 2: 9-20.

Pái-sì (11 hái).

Thè gôa-kok thoân-kàu ki-tó.

Chû-tí, Lí Kang-ô.

Chhin-chhin" ũ-ê chò bôk-ou, i-seng, kú ôh-ê, bé chheh-ê, chò khàu-hó-kà-ê, in lî-khui pûn-kok khì A-hui-li-ka, Tiong-kok, Iâ-tô, chiah-ê só-chái chò Chú ê kang. Iâ kiû Siông-tè hó lâng kam-gûn chò chit-hó kang.

Thàk Sì-phian 2: Í-sái-a 60: 1—12; Mê-thài 28: 16—20; Sè-tè Hêng-toân 1: 6—11.

Pái-gô" (12 hái).

Thè jîn-ke, ôh-tâng, siû-liân lâng kiû-ín.

Chû-tí, Ng Sin-ông.

Hó pê-bó ũ hó bô-iû", pàn in-chhôa kiâ"-jî chò Ki-tok-tô, hó lêng-tâm ê siû-liân lâng ê koh jût-sim. Iâ hó Chú-jît-ôh ê sian-sî" tôa siû Sèng-sin kám-tông, ôh-thg ê sian-sî" ê chò chin-sit ê Ki-tok-tô, koh hó tôa keng ôh-tâng ê khu-ôn ê thi-tiâng sia-sin, sim-sia ê sû, tit-tióh hok-im ê kà-si.

Thàk Sì-phian 34: Sin-lêng-lî 4: 5—10; Mê-khó 10: 13—22; II Thê-mô-thài 3: 10—17.

Pái-lak (13 hái).

Thè pûn-kok thoân-kàu ê tâi-chì ki-tó, iû thè Iê-thài lâng kiû ín, hó" in khì kui Ki-tok.

Chû-tí, Ko Sin-ông.

Thàk Sì-phian 122: Chhông-sè-lî 12: 1—3; Iok-hàn 1: 35—51; Lê-mô 11: 28—31.

Téng-bîn só ki-chhì chiah-ê Sèng-chhèh chai, si chhut-chái lâng kàng, bô tek-khak tióh lâng thàk. Pêi-liàt chit kui-nâ-hàng, pat-kò si kiám-bêng hit-ê chhù-ôt, ũ-si koh lâng tiâ"-tióh tióh tê-té chiâu chóe-nih chiah-ê ôe lái kiò, si ài lâng kap pêi lâng téng-ê téng-sim lâi ki-té siâng hit hàng tâi-chì nâ-tiâ".

Section of the Week of Prayer Programme as issued in Formosa.

Smyrna—

"The meetings were held daily in union with Christian brethren all the world over. There was a fair though not very large attendance of missionaries and other Christian friends, and all seemed to feel it to be a time of quiet waiting upon God and of help and inspiration for service. On the following Sunday (January 14th) the polyglot service was held as usual. This is a unique gathering, which has taken place regularly in Smyrna for about a quarter of a century. Addresses are given in six languages in which missionary work is being carried on in Smyrna, namely, English, German, Armenian, Turkish, Greek, and Judæo-Spanish. Not only is this an opportunity for manifesting a spirit of unity among the various missionary societies, but it gives a striking object lesson of the one Power, the Power of Christ, which alone can bring about the unity and peace which is the deep need of Turkey, so torn as it is with the bitterness of racial hostility."—H. C. B.

Uganda (Ankole)—

"We have had the Week of Prayer meetings here each day, with an average attendance of fifty, and both men and women have taken part."—H. C.

ZULULAND—Esidumbini M. S.—

"Thank you for the roll of programmes for the Week of Prayer. I wish we could have them in Zulu for our native Churches. The Edinburgh Conference stamped us as the most amply Evangelised mission field in the world. Our own figures show that we have 60,000 Church members of all Boards in Natal, but with the children of these Christians and all adherents there is a Zulu company of about 200,000 souls among whom the Alliance Prayer topics are distributed, more or less thoroughly, and who try to follow out the spirit and aim of the themes set down for prayer. My own churches and out-stations in the American Zulu Mission are over fifty in number. This year we printed a Zulu adaptation of the topics for use in our own mission, but cannot well count on that being a regular thing."—C. H. M.

Makowe—

"Just a few lines to let you know that we observed the Week of Prayer on this hill-top in the heart of Zululand, 200 miles from Durban, our nearest town. We were but few in number, as most of our students were away at the time, but we very really realised the Master's promise concerning the 'two or three.' He was in the midst. I translated the programme into Zulu, and our people were very interested, and able intelligently to take in the various subjects and pray for them. God seemed to come specially near us when we were praying for those who were still in the darkness of sin and in ignorance of the glorious Gospel that 'Christ Jesus came into the world to save sinners.' It rejoiced our hearts to have those who but a few years ago were themselves in the darkness pleading with God in intercession for others. And though so isolated, we very preciously realised our oneness with God's people, and much joy and power in prayer came to us as we realised, in the Holy Spirit, that we were joined to a world-wide host in besieging the Throne of Grace."—G. F. G.

The Week of Prayer at Home.

Aberystwyth—

"The English Free Churches of the town, Baptist, Congregational, Presbyterian, and Wesleyan, have for many years held united meetings during the first week of the year. On the last occasion the meetings were well attended and much appreciated."—J. A. P.

Antrim—

"In connection with the Evangelical Alliance, the meetings were held as usual in the Protestant Hall. The weather was very severe for several nights, but the attendance continued to increase. Addresses were given by Presbyterian and Wesleyan ministers, also by the Vicar, and prayer was offered not only by those mentioned, but by a number of people."—T. W.

Atherstone—

"In Atherstone we had united meetings for prayer on the Monday, Tuesday, and Wednesday, and Sunday, the 14th. The friends joined from Congregational and Wesleyan Churches, and also the Albert Hall Mission. The result of the meetings is that we are trying to arrange for a *united* prayer meeting quarterly. I trust this will prove a real help to us."—E. F.

Athlone—

"The observance of the Week of Prayer has been the custom here for many years now, and though the attendance was not quite so large as in former years, owing to the removal of several Protestant families from the town, nevertheless the meetings this year were well attended, and we believe times of blessing will follow. There are five different Protestant congregations in the town, and nearly all were represented. The spirit of prayer was very real throughout, and the addresses were helpful. As an outcome of the meetings it was proposed to have a united prayer meeting on the same lines once a month, and it is hoped that the plan may be successfully carried out."—G. J. W.

Aylsham—

"As in former years, in response to the invitation of the Evangelical Alliance, meetings for united prayer were held in the town during the week commencing January 7th. After the evening service on Sunday, the 14th inst., a united communion service in the Wesleyan chapel formed a fitting conclusion to the series, which have proved times of refreshing and invigoration to many."—T. A. G.

THE UNIVERSAL WEEK OF PRAYER.

ABASEKIMU MU NJIRI

(EVANGELICAL ALLIANCE)

SABITI YOKUSABA WONAWONA EYA BULI MWAKA

OMWAKA 1912.

Okuva ku Sabiti Jan. 7, okutuma ku Lwomukaga Jan. 13.

Ebigambo ebikulu ebyo-Kulanga.

Twegaziriza Abakristayo abakulu era nabaigirizi bona okutesa nga tebazatuka okukung'anya Abakristayo bona OKUSABIRA AWAMU, buli lunaku mu Sabiti eyo, era nokubasaya empopola zino buli wantu. Namwe abalibulira ku Sabiti January 7, tubagairiste okubulira ku bitundu ebyo ebirorzibu ku lunaku olwo, era nokutegeza abantu omunaga nga bweri eya Sabiti Yokumala wonawona.

Eri abo bona abakwesola Erinya lya Mukama wafe Yesu Kristo, Mukama wabwe era Mukama wafe.

e Nemirembe,
Newmarket, 1911.

Abologanda abagalwa.

Mu Linya lya Mukama wafe Yesu Kristo, ekibina kyabo "Abasekimu mu Njiri" batenita nokwagala okumala lena mu sabiti yona eokera mu mwaka 1912. Kale okuva Jan. 7, okutuma Jan. 13 OKUSABA kuberenga linkulwe buli lunaku mu byona byetukola.

Kale twetegereze nti Mu wenlimu guno twegata wamu nensi zona. Mu AWA eno netilisabirawo buli lunaku mu Sabiti eyo eetukuvu tujukireenga ekibina bwekiri ekimene ekyabaniu abambira awamu nafe mu mano ga Mukama wafe.

Section of the Programme in Luganda.

조선 예수교서회간

회도귀일쥬국만

일칠월일 년이십백구천일
지부(요토) 일삼십월동노

귀도회례묵

主降生一千九百十二年一月

SUGGESTED TOPICS
for the
UNIVERSAL WEEK OF PRAYER
Sunday January 7th to Saturday January 13th 1912.

Published for the Evangelical Alliance, London, by the Korean Religious Tract Society, Seoul, Korea.

Front page of the Programme in Korean.

BAOKIMI UNFIAOR

Java e lutjes.

Baokimi Unqiior, fituar mbe 1846 qelon te lortonc Velazerin'e vertete ndermont te gjë atyre qe mbesojne mbe jisu Kristine edhe te perhapqe mbesimet te Princit Paqes ne botë. Duke patur krtë qëlim nder ment kjo soqeri fusi te gëlë te kristerri, prej ç'do emer së kombesi te baskoben ne lutjet'e perbashkëta, per qe jave, duke nisur me Janar 7 stilë i ri (ose Dimror 25 stilë i vjetër) edhe ndorzon krtë dema:

Te *Djelë*. Perendija mëgjon edhe pergjiget mbe te lutura.
Te Hënë. Falënderje Ë perunje.
Te Martë. Kjisa e Pergjëlsime „qe trup mbe Krishtine."
Te Merkurë. Kombet edhe Qeveritarët e tyre.
Te Enjtë. Pun'e Zotit e jashtëme (Misioni i Huaj.)
Te Premtë. Familia, Gëzohet edhe te rinjtë.
Te Gjunë. Pun'e Zotit e brënë, edhe jashtë.

Qe te gëlë te jenë qe; sikundër ti, o Atë *je* tek une, edhe une tek ti, edhe ata te *jenë* qe te neve; qe te besonë bota se ti me dërgove. Joan 17; 21

* Fletërra me krëndim nga shërbëtë, unëmëne edhe lutje per çdo ditë dërr dërgoëm, pa te bëla çdo qerlat qe i'i kërkonë. Krëo gëndër ne Ëlëmëna te s. Erikson, ne Kor çe s. Kennedy.

Section of the Programme in Albanian.

Martes Enero 9.

PANGANUYO TUNGUD SANG BOSA SILANG

Panganuyo agud nga ang nga kristohanon manginlabing masalam nahusengud ang tinotuyo nga espirituhanon ang iglesia

Agud nga ang tanan nga nga bahin niya magpadayon nga unguat kay Kristo, subang nga elo ang iglesia.

Agud nga may pagkatutum sa pagwali ang Maayong Balita ni Kristo nga nagaglikas sa ibabaw kag nga nagapanghikot sa taloi ang tawo.

Agud nga magdama ang pagwali nga magapainguha sang kaluwasan ang nga halag kag indi ang kamayoyan lamang ang kalibutanon nga nga kasusayon.

Agud nga ang iglesia mahalangup nga ang pagtawag sa iya among pagpalin sa kalibotan, agud nga mangin sakai sia ni Kristo sa atubangan ang kalibotan.

Agud nga mangimasanag sa tanan nga ang nga gulamitan sang paggayo kag sang pagpanghikut sang Espiritu Santo sa iglesia amo ang pagpanghikot sang nga "hiyas" nga ginhatag sa iglesia, ang nga tulumanon kag ang palangiad sang amo nga iglesia.

Agud nga ang Alianza nga Ebanhelika kon Paghinas nga ebanhelika mangindahang pagpakasusayo gikan sa Dios, sa pagbantay sa paghinas

Section of the Programme as issued in the Philippine Islands.

Basingstoke—

"I enclose bill for the arrangements for the annual Week of Prayer. As usual, the Free Churches, with the Salvation Army and various missions, joined most heartily. The meetings were well attended; they were marked with deep spiritual feeling, and were felt by all to have been most helpful and enjoyable."—W. S. T.

Bath—

"The meetings in the Assembly Rooms this year have been evidently most successful. We were able to arrange, for the first time in many years, that Saturdays should be included in the list, so that Home Missions, and above all the Jews, should have their full representations. In spite of very severe weather, on Monday a good gathering was present, and at all the meetings the attendance was very large, the spirit of prayer most manifest, and the practical result satisfactory. A series of meetings was also held in the outlying districts of Bath, Combe Down, Widcombe, Oldfield Park, Tiverton, and Lower Weston, which were well attended."—M. B. M.

Bedford—

"We have had very helpful meetings, with an average attendance of eighty."—W. A.

Boscombe—

"I have the pleasure to enclose a small balance after paying expenses of the New Year's Prayer Meetings at Boscombe this year, in which all denominations joined, viz., Church of England, Congregationalists, Baptists, Primitive Methodists, and Salvation Army. The meetings were worked on the Alliance plan, and were quite successful in organisation and spirit, but the bad weather thinned some of the gatherings."—S. W. C.

Bournemouth—

"The mid-day united prayer meetings, arranged by the Bournemouth Young Men's Christian Association, and held in their Lecture Hall on the six consecutive week days, were the best that have been held there for many years. Not only from the standpoint of attendances, but in the marked spirit of unity and prayerfulness, these meetings have recorded a distinct advance on those of previous years, and have left a note of hope 'in tune with the Infinite.' During the six days, six Anglican, two Baptists, two Congregationalists, one Wesleyan, and one Primitive Methodist took leading parts, and the audiences, day by day, were most representative of all Evangelical Churches. The meetings were prompt, quiet, and devotional; the addresses were brief and to the point, and there was a readiness to take part in prayer, which caused the meetings to close with a regret that the six days had seemed to pass so quickly, and a wish felt and expressed that such occasions for united prayer might come more frequently."—H. M. B.

Brockwin (Mon.)—

"The meetings held in the Moravian Hall have been remarkable for brightness, earnestness, and good attendance. Night after night little processions of lighted lanterns could be discerned amid the hills and lanes, telling that folk, in spite of rough and muddy roads, were winding their way to the meetings. We know that God's presence was very real to some, and that very many earnest prayers were offered. An average attendance of thirty-three adults, in spite of pouring rain, dark country roads, and long distances, is a testimony to the earnestness of the Christian Church in this district."—J. R.

Burnham (Som.)—

"You will be glad to know the meetings were very successful both as regards numbers and in the spirit of prayer and supplication manifested."—J. C.

Burnham-on-Crouch—

"We have had good meetings here in connection with the Week of Prayer. Church, Congregational, Baptist, Primitive Methodist, and Salvation Army friends have taken part. The tone, spirit, and power manifest have been very refreshing."—J. B.

Camborne (Cornwall)—

"Meetings were held in all the Free Churches in the town, and they were fairly well attended, all the ministers in the town taking part. There was an average attendance of about 110. The meetings evidenced a real unity of spirit among the Christian people of the different denominations, and were felt to be a means of real spiritual uplift. The subjects for special prayer as suggested by the Evangelical Alliance were adopted. As a result of the meetings it has been determined to hold a united prayer meeting once a month throughout the year. The series of meetings closed fitly with a united communion service, when about 250 were present."—J. H. D.

Christchurch—

"Just a line to say that we had our annual prayer meetings in the Town Hall, and they were fairly well attended. We had no addresses, and felt it was better to occupy the time daily in praise and prayer."—B. M. W.

Clevedon—

"I have pleasure in writing to say that the meetings were characterised by deeper interest and better attendance, though the weather was against them."—H. R. F.

Colchester—

"I trust that in all directions you may be cheered by bright and hopeful reports. This year the invitations were confined to those known to be inclined to meet in prayer, and certainly the response was better than in the past, and the spirit of prayer was more in evidence."—H. H. Y.

Cork—

"The Week of Prayer has been observed in Cork. At the opening meeting on Monday night the chairman referred to the Evangelical Alliance and to its usefulness both at home and abroad. The meetings proved to be truly helpful and the addresses good and instructive."—A. B.

Doncaster—

"I am glad to say that the attendance at the meetings was very encouraging. The Anglican clergy and Free Church ministers of the town were well represented each evening, and the tone of the meetings was very earnest and helpful. All were

THE UNIVERSAL WEEK OF PRAYER.

SOMOS UM SÓ CORPO EM CRISTO

CONVITE DA ALIANÇA EVANGÉLICA

PARA A

SEMANA UNIVERSAL DE ORAÇÃO DE 1912

(ORGANISADA ANUALMENTE PELA ALIANÇA DESDE 1846)

7 A 13 DE JANEIRO DE 1912

A TODOS OS QUE INVOCAM O NOME DE NOSSO SENHOR JESUS CRISTO, COMO SEU DEUS E SALVADOR, ESPALHADOS POR TODO O MUNDO:

Prezados Irmãos:

Em nome de Nosso Senhor Jesus Cristo, nós, os representantes da Aliança Evangélica, vos convidamos a dedicar a primeira semana completa de 1912 à oração e intercessão. Que cada um dos dias de 7 a 13 de janeiro sejam dias em que a oração tenha o primeiro lugar na nossa vida e nas nossas ocupações. O maior sacrifício que fôr preciso para que isto se realise será uma nobre resistência de tempo.

Façamos por compreender a significação da nossa união universal neste serviço. Na hora tranquila, ou mesmo horas, que não gastaremos em oração, em cada dia desta semana consagrada, consideremos quão grande não é a nuvem de intercessores que se encontram comnosco aos pés de Nosso Senhor. Acharemos que a oração alcança todas as distancias, vencendo toda a diversidade de circunstancias, unindo-nos a todos no amor e serviço de Aquele «de quem toma o nome toda a família no céu e na terra».

Que cada um de nós, durante esta santa semana, encare reta e fielmente as necessidades espirituais da sua própria vida pessoal, e as daquelas que lhe estão confiadas.

Peçamos cada um de nós ao Senhor que nos dê a sua consagração da Igreja e do mundo adaptada à época em que vivemos, e ao passo que ele no-la fôr revelando, oremos e intercedamos. Isto nos livrará de formas mais perfeita, acanhada, e nos levará a orar na larga corrente da vontade de Deus, com os corações cheios de amor por todos os remidos e ardendo de compaixão pelas almas perdidas em todo o mundo.

Ao organisarmos a oração unida nas nossas famílias, ou em reuniões públicas, tenhamos toda a atenção e cuidado. A lealdade ao Senhor Jesus Cristo como Filho de Deus, Salvador dos homens e Senhor da vida, deve ser o nosso princípio supremo de acção. Estimulemos a oração diária, constante, incessante, prática, como daquelas que crêem que a oração ainda hoje produz efeitos maravilhosos.

Os assuntos sugeridos para a oração unida, e que publicamos a seguir, indicam alguns dos pontos salientes da Igreja e do mundo de hoje. Esperamos que se faça destes assuntos a mais larga circulação e uso, na certeza de que hão de levar os filhos de Deus, de todas as partes do mundo, a uma intercessão unissona.

Saudando-vos a todos com toda a afeição, convidamos-vos a uns desempenhardes esta semana em oração sincera e tranquila ao Pai Eterno, por meio de seu Eterno Filho e pelo impulso do Espírito Eterno, consagrando assim ao Senhor um novo ano de vida.

Somos, amados irmãos,

Vossos, no amor de Deus.

(Seguem-se as assinaturas dos representantes da Aliança Evangélica espalhados por todo o mundo civilisado).

Section of the Week of Prayer Programme in Portuguese.

UNUM CORPUS SUMUS IN CHRISTO

ALLIANCE ÉVANGÉLIQUE

INVITATION

à la Semaine de prière universelle

(ORGANISÉE PAR L'ALLIANCE DEPUIS 1846)

Du dimanche 7 au samedi 13 janvier 1912.

A tous ceux qui, en tous lieux, invoquent le nom de notre Seigneur Jésus-Christ, leur Seigneur et le nôtre!

BIEN-AIMÉS FRÈRES,

Au nom de notre Seigneur Jésus-Christ et par l'invitation bienveillante de l'Alliance évangélique, nous sommes appelés à consacrer la première semaine de 1912, à la prière fervente et à l'intercession. Que chacun des jours, du 7 au 13 janvier, soient des jours dans lesquels la prière occupe la première place. Tout sacrifice fait dans le but de trouver du temps pour la prière sera une manière de racheter le temps (Éphés. 5, 16).

Saisissons la signification de notre Union universelle pour ce service. Pendant ces heures tranquilles que nous passerons en prière, chaque jour de cet'e semaine consacrée, réalisons combien est grande cette nuée d'intercesseurs qui se rencontrent avec nous aux pieds du Seigneur. Nous trouverons que la prière rapprocherait toutes les distances, surmonte toutes les circonstances, et nous unit dans l'amour et dans le service de Celui duquel toute famille, dans le ciel et sur la terre, tire son nom (Éphés. 3, 15).

Que chacun de nous, pendant cette semaine sainte, agisse avec droiture en ce qui concerne son propre bien-être spirituel, comme en ce qui concerne ceux de son entourage. Que chacun demande à Dieu de lui faire voir comme Il les voit, l'état de l'Église et du monde, dans les temps nouveaux que nous traversons, et sache qu'Il nous le révélera, nous prierons et nous intercéderons. Cela nous préservera d'une consécration étroite des choses, et nous amènera à prier dans le courant large de la volonté du Seigneur, avec des cœurs remplis d'amour pour tous les enfants de Dieu rachetés, et brûlants de compassion pour toutes les âmes perdues sur la terre entière.

En nous préparant pour la prière, en famille, dans des réunions spéciales comme dans la salle publique, souvenons-nous que notre première dévotion est toujours envers Dieu. Que la fidélité à Christ, comme Fils de Dieu, Sauveur des hommes et Source de vie, soit le ressort de notre activité. Encourageons-nous à adresser à Dieu des prières claires, précises, appropriées, pratiques, particulièrement, comme des gens qui croient que la prière opère des merveilleux changements.

Les sujets indiqués pour la prière mentionnent quelques-uns des traits saillants de l'état de l'Église et du monde, et nous confiance qu'ils seront répandus aussi largement que possible, afin d'amener les enfants de Dieu, dans le monde entier, à l'unité d'intercession.

Nous vous saluons bien fraternellement et vous invitons à mettre à part, avec nous, une semaine de prière fervente au Père éternel, au nom du Fils éternel et inspirées par l'Esprit éternel.

Nous sommes, bien-aimés frères, vos dévoués dans l'amour de Dieu.

(Suivent les signatures des 111 frères (10 de la Suisse et 10 de la France) représentant 114 pays de la terre.)*

*) On peut se procurer le manuscrit original (avec tous les noms) auprès de M. J. Cuttat, Berne (Suisse), en lui envoyant un timbre de dix centimes.

Section of the Week of Prayer Programme in French.

agreed that it was a good start for the New Year. The average attendance was between fifty and sixty."—E. A. P.

Dorchester—

"Our meetings were marked with much fervour and unanimity, and they brought together many Christians whom you do not see at these meetings at other times. The weather was against the attendance being larger, hence our collection was smaller."—A. D. J.

Dublin—

"Meetings were held each day in the Christian Union Buildings from Monday till Saturday. The daily noon prayer meeting, which for more than thirty years has been held here, was devoted to special prayer for the appointed subjects. An afternoon meeting was also held until Friday. One meeting was held at noon on Saturday. Clergymen and members of all Evangelical Churches took part in the services, and a spirit of earnestness and fervour was manifest in the meetings."—D. M.

Durham—

"I am writing to let you know that we had five prayer meetings last week. They were conducted by various clergy and ministers. There were never very many at the meetings, but as different Churches were represented at all, they were felt to be united meetings, both in that way and in the prayerful and kindly spirit that was manifest."—C. E. S.

Eastbourne—

"The Week of Prayer was well attended, and there was an excellent spirit of earnest prayer in all the meetings, both clergy and Free Church ministers taking part."—C. B.

East Dereham—

"Our numbers were not great, but decidedly the right spirit and mind was in our midst."—R. H. C.

Egham—

"Our Week of Prayer was well attended. The Vicar (my husband) took part with my workers."—E. M. N.

Frinton-on-Sea—

"Our meetings were very hearty. They had a feeling of unity and a ready spirit of prayer. They were representative of all the Churches, and the attendance varied from eighty to one hundred. All I heard speak of the meetings expressed their enjoyment. I distributed your literature at each meeting."—F. J. M.

Glasgow—

"After an interval of several years, the annual Week of Prayer promoted by the Evangelical Alliance was observed in Glasgow this year. The meetings were held from Monday to Friday at noon in the hall of the Training Institute, presided over by Sir Archibald Campbell and other laymen. The meetings were addressed by ministers of different denominations, and by home and foreign missionaries. The attendances ranged from about forty to double that number, with rather more men than women. At the close of the last meeting the chairman suggested that it be reported to London that the revival of these meetings had been attended with good success. It may further be noted that, apart from the actual attendances, the intimation to all the ministers in the city and district to make known the work of the Evangelical Alliance."—M. H.

Guernsey—

"The meetings in connection with the Week of Prayer were splendidly attended this year. The addresses delivered each evening were listened to with great profit, and a spirit of supplication was very manifest in all the gatherings. Morning meetings were held each day at the Y.M.C.A. hall, and evening meetings in different chapels, both in the town of St. Peter Port and at various centres throughout the country parishes, and great blessing was received both by ministers and people. The only regret was that the numbers were not larger. More unity between all the Churches is very earnestly desired in Guernsey, and for this many are praying constantly."—D. S.

Guildford—

"Our last meeting was held at night, and it far exceeded anything we ever had before, and all whom I have spoken to have pronounced the meetings the best that have been held for years. There was a very large attendance and true spirit of unity. The very large bills were evidently a big success, many people spoke of seeing them and being attracted by them. I am hoping we shall pay our expenses, and it is very evident the method of visiting all the churches in the way is the most successful, and I do not remember for some years such a happy and successful series of meetings, and many expressed the wish that they might come oftener than once a year."—W. C.

Hampstead—

"Our local prayer meetings have been fairly well attended this year. The one held on Friday evening in the Town Hall was specially successful, the hall being almost full."—R. C.

Harringay—

"We rejoice to record that the Sunday opening of the Week of Prayer, January 7th, was a day of blessing. The Spirit of the Lord was mightily manifested, and three young men decided for Christ. Also on the Sunday closing the Week of Prayer, January 14th, the presence and power of Jesus Christ was felt pervading the whole service, when two youths surrendered their lives eternally to Christ Jesus."—J. D.

Harrogate—

"We again had well-attended meetings in spite of the unfavourable weather during three of the days. The interest grew as day after day passed till our last meeting, which was a deeply spiritual one, and showed great power in the address and prayers. Let us thank God and take courage."—R. T.

Helensburgh, N.B.—

"The heavy snowstorm greatly militated against the attendance at the meetings on Monday and Tuesday evenings, but the attendance at the remainder was very good, and the meetings were felt to be stimulating, and tended to emphasise the essential unity of the Church."—A. C. D.

Hoddesdon—

"Meetings for united prayer were held at Hoddesdon during the first week of the year,

They were well attended. Members were present from the various denominations in the town, excellent addresses were delivered, and the spirit of Christian fellowship and of earnestness in prayer prevailed throughout the week. The Week of Prayer is being followed by a week of united evangelistic effort in the town."—P. E. S. H.

Kingsteignton—

"The Wesleyans and ourselves joined together, and we had five very good meetings, with refreshing times from the presence of the Lord. The weather was very wet and unfavourable for big audiences, but under the circumstances we did our best, and were abundantly blessed."—J. P.

Launceston—

"The Week of United Prayer was observed here from January 8th to 12th. Notwithstanding the weather and the apparent impossibility of keeping the week clear of competing meetings, the attendance on the whole was a fairly average one. The prayer meetings were seasons of refreshing, and in general the prayers were spontaneous."—D. D. B.

Leyton—

"I am thankful to say that the meetings were very successful, and the sense of an absolute unity in the fundamental truths of the Gospel was very strongly felt. In each meeting we had a Church of England clergyman and a Nonconformist as speaker, or *vice versa*. Between 150 and 200 were present each night, and many hopes were expressed that these gatherings, which have not been held in Leyton for many years, might become an annual event."—W. A. W.

Limerick—

"Our correspondent writes that they have had the best Week of Prayer that they remember for many years. The meetings grew in interest and in numbers day by day, and at the closing meeting the hall was quite crowded. The Bishop of Limerick presided at the opening meeting, and an appropriate address was delivered. A large number of the local clergy and other friends took part in the various meetings."—D. M.

Liverpool—

"You will be glad to hear that the Week of Prayer passed off well, and that we managed to pay all expenses. The meetings were profitable, though not well attended."—T. L.

Looe (Cornwall)—

"United prayer meetings were held here on four nights. The attendance was good, the presence of the Master evident, and the spirit of prayer and praise rested on all. Alliance programmes had been distributed and evidently read, for in the audible prayers there was a marked application to the appointed subjects. At the close the wish was expressed that such meetings might be more frequently held."—G. H.

Martock (Som.)—

"The meetings were very helpful, and I believe all the Churches had a great blessing. My desire and prayer is that in your work of faith and labour of love the Alliance may have a very happy and prosperous and blessed year."—J. H.

Middlesbrough—

"Consequent on the invitation of the Society of Friends in Middlesbrough, it was decided to hold prayer meetings during the Week of Prayer, although time for arrangements was so short. These meetings were held daily, and the average attendance would be about thirty. Twelve Free Church ministers were present during the week, and the unity of the Spirit, the bond of peace, and very helpful, prayerful fellowship was experienced."—J. H. T.

Minehead—

"I am glad to report that in spite of unfavourable weather the attendances at the meetings were larger than usual, and it was felt by many that the spirit of prayer was more marked than usual, for which we were very grateful."—R. C. C.

Monmouth—

"Once again God's people in this town have endeavoured to realise the purposes of the Evangelical Alliance, and are truly grateful for the past Week of Prayer. Our numbers were not great, but the meetings have been representative of all Churches. The topics for prayer were closely adhered to, and the addresses struck just the right note. 1912 has renewed our sense of indebtedness to the Alliance."—F. M. P.

Newcastle-on-Tyne—

"We cannot say that we had large meetings, but it was a real time of prayer. The addresses given by clergymen, ministers, and laymen were very helpful. We believe that much blessing will follow the Week of Prayer."—C. B. P.

Norwich—

"The meetings were held again in the School of Music, and were much more largely attended than those of last year. There was loyal adherence to the topics suggested, and at times a very gracious influence was experienced."—J. C.

North Walsham—

"I have great pleasure in informing you that meetings were held during the Week of Prayer in the following places:—Edingthorpe, Trunch, Southepps Upper, Knapton, Paston, Southepps Lower, and Felmingham. The meetings were well attended and were very helpful."—J. W.

Perth—

"The Week of Prayer organised by the Evangelical Alliance was observed in Perth in the beginning of the year from January 8th to 12th. The topics for prayer and thanksgiving were introduced and appropriate addresses given by ministers of different denominations. Notwithstanding unpropitious weather, Christians of all the various Churches came together as 'one body' on these evenings. It was a time of spiritual refreshing not soon to be forgotten."—J. S.

Reepham (Norwich)—

"We have had here some very profitable and uplifting prayer meetings. My parish of Hackford is virtually the little market town of Reepham, and, with the annexed parish of Whitwell, only contains a population of 1,019. Besides my Church, there are Wesleyan, Primitive Methodist, and United Methodist Chapels, Brethren and Sal-

vation Army, but all united at my invitation for the Week of Prayer. The representatives of the three Chapels met in my study to draw up the enclosed programme. The Brethren and 'Army' came and took part in the meetings. We had an average attendance of fifty."—J. B. B.

Reigate—

"Our meetings were well attended by friends from all parts of the Church, and the influence was always deeply spiritual and tending to practical unity."—A. H. W.

St. Andrews, (N.B.)—

"Our meetings, though small, were most helpful, and a means of blessing to all who attended. Next year we hope, if spared, to have a meeting at 12 and 3 p.m., as well as in the evening; so many earnest Christians could join us then."—A. A.

St. Leonards-on-Sea—

"You will be interested to know that our Week of Prayer closed last night, and has been the most successful, both in numbers, spirit, and the quality of the addresses that any here remember. Though we have had seventeen meetings, in no case has our attendance fallen below that of previous years, whilst in the majority of cases it was far larger, and at one meeting it was at least four times as large as any previously known. The Spirit of God was moving among the people; the prayers were full of earnestness and purpose, and the addresses and appeals showed that the speakers were deeply moved, and so able to move others. We finished with a united evangelistic service, which was a worthy crown to the week's exercises. So impressed have the people been by the services, and so many representations have been made to me, that I am calling the committee together again to see if any meetings can be arranged during the year. No small part of the good done has been the hearty fraternising between the ministers of the various sections of the Church. The only rivalry has been to see who could serve the Master most devotedly."—G. F. C.

Sandown (I.W.)—

"We had some good meetings for prayer last week."—P. F.

Scarborough—

"In spite of unpropitious weather, the united prayer meetings were better attended than last year. Opening addresses were dispensed with, and the chairman read the selected portions of Scripture for the day. The Alliance hymn book was used, and Christians of every name cordially united in earnest prayer and praise."—H. T.

Sherborne—

"We had splendid meetings, which will doubtless leave good impressions behind, and I understand that the ministers are intending to have a monthly prayer meeting."—I. M. M.

Shrewton (Wilts)—

"We had some excellent meetings, the Church and clergy joining heartily. About sixty were present each evening."—W. S. W.

Southend-on-Sea—

"In the midst of many difficulties it has been the best Week of Prayer experienced. The prayer life has been strengthened, and we have made a holy resolution to stand by the Evangelical Alliance in its world-wide efforts."—H. L.

Southsea—

"We had very good and full meetings and the Lord's manifest blessing at all the gatherings."—B. H. K.

Stratford—

"On the whole we had a very good time."—J. H. B.

Torquay—

"All our meetings last week were well attended, the addresses given were very good, and it was a very refreshing time. I think the last meeting on Saturday was the best. The subject was 'The Jews.'"—W. K.

Trowbridge—

"You will be pleased to hear that we have had increased numbers at each service, and the spirit of prayer has been very graciously manifest in every meeting."—C. B. J.

Tywardreath (Cornwall)—

"Meetings were held each evening and addresses were given on three nights. The attendance was well maintained, the average being about fifty. There was a marked spirit of unity and goodwill."—A. C. R.

Uckfield (Sussex)—

"We have had a series of very helpful and united prayer meetings along the line suggested by your Alliance. On Sunday evening, January 14th, we had a united communion service. It was a time of great blessing to us all."—T. S.

Ventnor, (I.W.)—

"The attendance at our meetings was good throughout, except on the Saturday. In all the meetings there was manifest a spirit of true brotherly fellowship and liberty in prayer and praise."—F. S.

Wandsworth—

"We had three united prayer meetings at mid-day at the Friends' Meeting House, and one on Saturday night at the Primitive Methodist Chapel. As I also organised the meetings in Southfields there was no clashing and certainly no rivalry. At our mid-day meetings we had a very helpful spirit of prayer, though our number was not large. We used the Alliance programme, and were in full accord with those who in every place were calling on their Lord and ours."—W. E. H.

Wellington (Salop)—

"I am pleased to say that the Week of United Prayer held this year was very encouraging. The meetings were well attended, the average attendance being over 100, and at one meeting about 200. Every Church joined heartily in the services."—J. C.

West Kirby—

"Morning by morning, and evening by evening, we gathered together for prayer. It was our endeavour to grasp the significance of the world-wide union of this service. There was spontaneity and definiteness in approaching the Throne of

Grace. Uplifting expositions and helpful messages were given, and God's presence was manifestly in our midst. In 'unity of the Spirit' brethren met in kindly recognition, and 'there the Lord commanded the blessing.' Earnestly and in sincerity the spirit of revival was sought, and fresh visions of God in Christ, with the wondrous purposes for His Church, were granted. The strengthening, sanctifying, and equipment of His children assumed its real importance. A great field of suggestiveness was afforded by the prayer topics, and at the same time much instruction. The week closed with a message about the Jews in their relation to God in the everlasting covenant.

"We are thankful that the idea of the Universal Week of Prayer calls forth a responsive spirit amongst all God's children; and even where it may not be possible for assembling together, a spirit of prayer is aroused."—J. M. K.

Weston-super-Mare—

"The meetings in connection with the Universal Week of Prayer have been largely attended, and powerful addresses have been given at the services."

Wimbledon—

"We have had very well attended and united meetings. There were very many there, but mostly of the working classes, so that I am sorry to say the collection was small."—J. L. F.

Woodbridge—

"United prayer meetings were held in connection with the Week of Prayer. They were well attended, and a true spirit of prayer was manifested throughout. We feel that we have been much refreshed and strengthened by them."—C. A. R. S.

Worthing—

"We are thankful to be able to report well attended and helpful meetings, the result we believe of deepened interest and more earnest endeavour on the part of many of God's people. In the spirit of prayer and faith and humble devotion the Churches go forth to the work of the year, assured of the presence and unfailing help of Him who has said, 'Lo, I am with you all the days.'"—J. M.

THE reports received from year to year with reference to the meetings held in connection with the Week of Prayer are very encouraging. From all parts of China, including the interior; from Japan and India to the various islands of the Pacific Ocean; from all parts of the American continent to Australia and New Zealand; and from Northern Europe to Southern Africa, there come reports referring to the blessing which the observance of the Week of Prayer has been to those who have taken part in it. Revival in spiritual life and enthusiasm often follows the week's meetings, and scarcely a year passes without reports being received of an awakening amongst Christians in some part of the world as a result of the united prayers of the Lord's people.

When Clergy, Ministers, and laymen of all Churches unite in prayer on the platform of the Evangelical Alliance at the commencement of each year, forgetting the differences which separate them, anxious only to gather together at the Throne of Grace to plead for the Lord's blessing upon His Church and upon the world, we may surely expect that the Universal Week of Prayer will be followed by rich blessings, in the deepening of the spiritual life of those who are Christians, and the awakening of some who have hitherto remained indifferent to His claims upon them. Let the followers of the Lord Jesus Christ fully realise their privileges in regard to this matter of united prayer and intercession, and we may then look for greater earnestness and activity, with the result of an ever-widening extension of the kingdom of God among men.

How to Organise the Week of Prayer.

1. Write to the General Secretary of the Evangelical Alliance (7, Adam Street, Strand, London, W.C.) for Programmes and other information.

2. Personally visit or write to local Clergy and Ministers and laymen and seek their co-operation.

3. If possible, secure a Hall (neutral and Public, or other) to which Christians of *all* Churches will gladly come. If local unity permits, other arrangements might transpire, although the former suggestion always proves successful.

4. Thankofferings are generally taken after each meeting; any balance, after meeting local expenses, being forwarded to Headquarters towards the home and foreign work of the Alliance. A Report of the Meeting, with any encouraging features, is also asked for.

World Missions and Unity.

Notes and Reviews.

Christianity in India. We have strange ideas of the number of English folk in India. All the Europeans and Americans in the Dependency amount only to 200,000, of whom less than 56,000 are females. There are, however, about 100,000 Eurasians, of whom 57,000 are Roman Catholics and 25,000 Anglicans. The combined European and Eurasian population of India is less than one in every thousand of its 315,000,000 inhabitants. The growth of Christianity is shown by the following table:—

1881.	1891.	1901.	1911.
1,862,634	2,284,380	2,923,241	3,876,196

The great majority of these are natives. In 1911 there were no fewer than 3,574,000 native Christians, of whom 1,394,000 are Roman Catholics. The increase from 1,122,000 in 1901 is surprisingly small when compared with the growth of Protestant Churches. There are now 750,000 members of the Syrian Churches, compared with 571,000 the year before. Greek Christianity has attached to it 1,130 natives. Roman Catholicism appears to have grown somewhat faster than the natural increase of population. Its missionary work is not as widespread as that of the Protestant communities, and its progress is not nearly as rapid as that of the Syrian Churches. One striking feature in the official results is the general underestimating of the strength of the Christian community by missionaries and resident leaders. Far more returned themselves Christian than were believed to be attached to the various Churches.

Protestant Native Christianity. In 1901 the total native Protestant population of the Dependency was 970,000; last year it amounted to 1,442,000! This growth of over 50 per cent. is a cause for thankfulness. The Baptists have grown from 217,000 to 331,000, Anglicans have slowly increased from 306,000 to 332,000, Congregationalists have advanced from 37,000 to 134,000, Presbyterians from 43,000 to 164,000, and Methodists from 68,000 to 162,000. There are now in India 217,000 Lutherans, as compared with 154,000 in 1901. No one can read these figures without asking himself what they mean. Nothing like this progress has ever been seen on such a scale in Christian history. Mass movements account for the rapid advance in some States, but the growth of Christianity as a whole is the result of individual soul-winning by faithful workers. Evangelical Christians in India are working more and more together. They hold the same foundation truths, and their differences seem of slight importance in the presence of surrounding heathendom. The very slow growth of the Anglican missions, placed side by side with the meagre advance of Roman Catholicism, gives rise to the query, Is the work of God in India impeded by sacerdotal teaching on the part of some missionaries? We know that the C.M.S. is doing magnificent work, but recent events have made us painfully aware of the presence in the mission field of Anglican workers whose hold of Truth is not that of Evangelical Christians.

Is the C.M.S. Evangelical? This seems to be a question asked to arouse thought on what Evangelical principles are without implying that the greatest of all Protestant missionary societies has in any way lost its distinctive character. If the C.M.S. cease to be Evangelical then its very ground for existence disappears. It has stood for more than a century as a world-witness to those Fundamental Truths of the Gospel and Reformation teaching which are universally acknowledged to be Evangelical. It carries with it as its message salvation through union with the Saviour by faith, the one sacrifice of our Lord for the sins of the whole world, the supremacy of Holy Scripture, and the free access of the individual believer to God through his Saviour. In recent years the Church of England as a whole has taken a deeper interest in missions, and the desire for co-operation in

the mission field has brought all missionary workerscloser together. As everyone knows, all members of the Church of England do not agree as to the teaching of the Church, and to-day there are sacerdotalists and non-sacerdotalists who are divided from one another on fundamental points, and are held in the one Church by the tie of its national character. In recent years there has been a tendency to hold joint missionary conferences at which members at both schools of thought speak, and with the general trend of missionary co-operation prominent public religious leaders, whose general line of thought and action is not that of the C.M.S., have taken part in the great demonstrations of the Society. The age is sensitive—jealousy for the Truth of God has made a number of sincere friends of Evangelical truth anxious, and representatives of this feeling addressed a letter to the C.M.S. Committee very clearly putting forward their views. At the back of all their thought was the necessity of avoiding the pursuit of a policy that would lead to compromising the principles on which the great organisation is founded.

The Committee's Reply. With commendable frankness the Committee faced the facts, and after explaining the difficulties of the present situation, assured their friends that "there is but one united desire amongst all the members of the Committee and the secretaries alike. It is that they should not abuse the position of trust committed to them, but be unswervingly true to it. Without any reserve of any kind, and in the most definite way, they would state that there is no intention, desire, or tendency to leave behind those great Protestant, Evangelical, and Scriptural principles (which are the true principles of the Church of England) on which our Society has been based, and which under God have borne such fruit." In an editorial note in the *Church Missionary Review* we read: "The great doctrines of justification by faith, of the absolute and unqualified supremacy of the Word of God, and of the non-sacerdotal character of the Church's ministry—these are the chief characteristics of Evangelicalism, and we claim that they are no less the true principles of the Book of Common Prayer and the Thirty-nine Articles of Religion." There is a true ring about these words, and it must not be thought that the C.M.S. will go wrong or prove false to its great inheritance until it has begun to do so. The C.M.S. consists of its subscribers and its workers; its committee is an administrative body appointed to carry out its aims, and its officials are the executive of the committee. The men and women who stand in the fighting line are true to the trust committed to them; the supporters at home hold by the doctrines of the Scriptures, and stand by those who preach Gospel Truth. It is, perhaps, well that attention should be directed from time to time to the fundamentals held, as even well-intentioned human nature sometimes drifts from its moorings; but we are certain that this great Society will continue to bear its consistent witness to the Truth that has made it powerful for righteousness.

A Marvellous Change. The Bible Society reports that sales by colporteurs have greatly increased in Spain. New conditions prevail in that country, for, in the words of Bishop Cabrera, "the Prime Minister (Señor Canalejas) has broadened the narrow limits of religious tolerance as laid down by the Conservatives, and by so doing he has given facilities for our work—facilities which are almost as good as liberty." The leading newspaper of Madrid, which enjoys a wide circulation throughout the Peninsula, published last month in a prominent position the following review:—"We have seen with pleasure the new quarto edition of the sacred Scriptures published by the Bible Society. It is a volume that does equal honour to the aforesaid institution and to Spanish typographical skill. Those who are ignorant of the great scale on which the Bible Society publishes in all parts of the world, and of the disinterestedness with which it pursues its educational work, will be surprised on seeing that for half-a-crown can be purchased a book of good paper, with large and clear type, abundance of references, a good collection of maps, and solid cloth binding. Whatever our religious opinions may be, it will always be necessary to possess the book of which Emilio Castelar has said, 'It is the purest existing revelation of God.'" This is a remarkable sign of the times.

In the greater part of Spain the Bible is an unknown book. Now the public are being made aware of the possibility of purchasing it by the daily press, and the growing sales by colporteurs prove that the Spanish people wish to have the volume in their homes. At long last there is a dawn of a better and brighter day in Spain, where, we rejoice to say, that godly union and concord prevail among all sections of Evangelical workers. Unity is evidenced by the large attendance at united prayer meetings where different denominations exist in the same city.

Changed China. Revolution has accomplished in a few months what seemed impossible a year ago. The ground was, however, prepared by years of contact with outside thought, and a conviction that nothing but the most drastic measures would enable China to start on a new career, and by so doing to take her place side by side with great modern powers. A Republic has been established, the maker of revolution, Sun-Yat Sen, has retired from leadership, and it is clear that Christianity will have a much more tolerant future as far as the State is concerned. A very large number of the men now in power have been educated in the mission schools, and, although some have not in any way identified themselves with Christian practices, they retain affection and attachment to the institutions that enabled them to be the power they are. No nation has a greater reserve of intellectual and moral strength than is to-day possessed by China. Its people have millenniums of culture and civilisation behind them. They are adaptable beyond any other race, and can excel in arts and science with a rapidity that is truly surprising. In the London College of Divinity (St. John's Hall, Highbury) a Chinese student won the prize for extemporary speaking, and his address was a striking forecast of the great future that is before missionary effort in China. He saw the greatest danger in the materialistic conceptions of life that have taken possession of so many educated Chinese. Bishop Moule, who recently passed away, died when the dawn of the new era in China had appeared on the horizon. Men of his type did much to herald by prayer and faithful work the hopeful period which we have reached, and it is a joy to all who desire to see the Spirit of Christ manifested in the mission field that in China a real sense of brotherhood exists among those who strive to win the Chinese to Christ. The Shanghai Conference was the prelude of Edinburgh.

Co-operation in West China. Western China is a mission field with a definite character of its own. It is compact, and is to a large extent cut off from the rest of the Empire. Seven missionary bodies work within its borders, and it is easily seen that difficulties would arise if each one went its own way without regard to the aspirations and plans of others. To meet the needs of the work and to avoid everything that might appear likely to cause friction, a West China Advisory Board has been formed consisting of representatives of all the Churches working there. Its powers are limited on paper to giving good advice, and if any mission wishes to have more authority it may undertake executive responsibility. In the work of God moral and spiritual authority of a disinterested representative Board is of supreme value. Men who work for God do not need, if they have the right spirit, the force of law to make them do what is best for the work of God. Cranks exist even in the mission field, and even law will not bring such men into obedience. The West China Board publishes a Monthly to keep the missions in touch with each other, and by this means a sense of unity is developed on the spot which makes the advice tendered by the Board more acceptable to all who receive its words of wisdom. The whole question of effective co-operation of the field is being considered, and although the missionaries have had to leave their work owing to the disturbed state of the country, it is hoped that when they return they will work loyally together in order that the best use may be made of men and opportunity. Actual union has been attained in connection with the Chengtu School, and united efforts towards the suppression of moral evils have won success. When once men feel the value of souls and the power of co-operation in spirit minor difficulties vanish and unity makes its appearance. We trust that the example of Western China will be widely followed throughout the missionary world.

An Impossible Union. Friends of missions were startled by the announcement that the Vice-Minister of Education in Japan had proposed for a synthesis of Shintoism, Buddhism, and Christianity to be established as the official religion of the Empire. They felt that Japan might be modern, but that modernity of this type wounded the deepest convictions of the servants of the Cross. Very soon it was proclaimed that no such idea was in contemplation, but that the State felt that all religions should do their part in building up the moral life of the community. In the Minister's words, "It is necessary to bring about a *rapprochement* of the various religious sects to make them a political power to help forward the progress of the age." Japan is feeling the pressure of a godless civilisation, and is anxious to obtain sanction from religion for right-doing. It has placed Christianity on the same basis as Shintoism, and no preference is being given to any special form of religion. Unfortunately, the Japanese look upon Christianity too much as a system or form of teaching and too little as a life. Until those who follow Christ fully grasp the fundamental fact that our Lord is the Life as well as the Way and the Truth, Christianity will never have its full influence among the people. All is not well with mission work in Japan. Problems of the most acute character are being faced, and unwise compromises with native modes of thought are being made. We hear a great deal too much of adapting the revelation of the Gospel to the temperament of different nations. Forms of worship and expression certainly will vary. One nation will place more emphasis on one side of revealed Truth than another people will attribute to that particular doctrine, but it is no part of mission work to discover how far the Gospel may be accommodated to pagan modes of thought. The work of the missionary is to preach Christ and declare salvation from sin to life through Him.

The Call of the Mission Field. Within a week news reached England of the death at the post of duty of three young men who had done a great work for God. Dr. Pennell was a writer and a medical missionary who had proved by his self-denial and constant self-sacrifice that he had given himself wholly and entirely to the service of God. His ideal was life, not mere profession, as he knew that lives speak to Indians as words cannot. The essential element in all successful work for God is life wedded to sound doctrine. It was said of him that his presence on the north-west frontier was worth two regiments of soldiers to the British power. Dr. Barnett, a younger physician, died at the same hospital from the same complaint —blood poisoning—and the Mission loses a bright and cheery leader. In West Africa the son of our beloved Member of Council, the Rev. Prebendary Fox, passed to the better life after a few days' stay in the city of Kano, where he had gone as a pioneer. George T. Fox was loved wherever he was known, and his whole life was one faithful testimony to the power of the Saviour as the transforming and regenerating influence in life. Men are needed to fill the gaps, and the early deaths of these men show that God has work that must be done if His kingdom is to go forward. It is well that we should be reminded of the heroism of our missionary brethren. Too often we are told that modern missions do not involve strenuous toil and risk to life. The Gospel calls for self-surrender of all we have, and in a materialistic age the effect of the laying down of life for the Master is a lesson that cannot be overlooked. In the presence of noble living closed on earth by death when human powers are at their best we see life in its true proportion. In heaven we shall all meet as one in Christ. Can we not on earth have a foretaste of the joy of fellowship in work and prayer with those who are engaged in the sacred task of making the Saviour known to those who know Him not?

> *"The greatest practical resolves that have enriched and beautified human life in Christian times have been arrived at in prayer."*—CANON LIDDON.

Books worth Reading.

MOROCCO AFTER TWENTY-FIVE YEARS: A Description of the Country, its Laws and Customs, and the European Situation. By Dr. ROBERT KERR. With Maps and Illustrations. (London: Murray & Evenden, Ltd., Pleydell House, Fleet Street. 10s. 6d. net.)

This valuable addition to the missionary literature of our times aims to be a handbook on the "Land of the Setting Sun," giving "a general review of the whole situation," and admirably does it serve its purpose. Rarely have we seen so complete a survey as the author gives us here as the result of his twenty-five years of life and labour in the land. Morocco is to many little known, and to most readers the facts recorded concerning it will be a surprise. From the standpoints both of the past and the present its history is of surpassing interest, while from the standpoint of the future Dr. Kerr shows it to be invested with much practical importance, opening up, as it does, tremendous possibilities alike from religious and political points of view.

Comprising an area of over 314,000 square miles, Morocco is about four times the size of Great Britain, while its population is estimated at 8,000,000, made up of Moslems, Jews, Spaniards, and representatives of various other European nationalities. Rich in minerals, its mines await development; fertile in soil, its products are plentiful wherever cultivation is given, and might easily be made a source of immense wealth and prosperity. Our author says: "With a firm and humane government in a few years it might become a veritable paradise on earth. Like the Land of Canaan, Morocco is a lovely land—a land of hills and valleys, which drinketh in the water of the rain from heaven."

Chapters on the Government of Morocco, Mohammed, and the Religious Practices of Islam will be found full of information, newly put, and very helpful to an understanding of the great problem to be solved as to the presentation of the Gospel to the Moslem world.

From the missionary standpoint the volume is of greatest value, being thoroughly up to date, and presenting the claims of the country on Christian sympathy and help in a most forceful manner. The chapter on "Mission Workers" will be found of special practical suggestiveness, while the survey of Christian Missions carried on by various agencies is at once impartial and widespread.

There are from 400,000 to 500,000 Jews in the land, and the references to these despised and down-trodden sons of Abraham are not only enlightening concerning their real condition and present religious standing, but calculated to awaken deepened concern for their spiritual and social welfare.

Dr. Kerr reviews the political status of Morocco with no little outspokenness and evident intimate knowledge of the facts of the case, and clearly shows the need for reforms, not only from within, but also in the methods adopted by our own Government, as well as other Powers, for the relief and help of this distracted and misgoverned land.

Religious liberty is the great need, facilities ought to be given to the messengers of the Cross to carry on educational, spiritual, and philanthropic work unhindered. Dr. Kerr calls attention to the unfair treatment Protestant Missions receive as compared with those of Roman Catholics, and rightly says: "It seems incredible that the Foreign Office should not only have ignored the British Protestant Missions in Morocco, but should have placed insuperable obstacles in their way." He further says: "Apparently there is only one point on which the three contracting Powers have come to a unanimous agreement regarding Morocco—namely, to legalise and give a free hand to the Roman Catholic Missions." We may well pray that the eyes of our nation may be opened, not only to see the danger arising from the Romanising tendencies of our times, but the obligations resting upon us, in view of our Protestant history in the past, to maintain intact at home and abroad the standard of religious liberty and freedom of conscience.

It only remains to say that *The Central Morocco Mission*, founded by the author in 1886, has had a marvellous career of Divine care and blessing, and is to-day alive with eager and devoted purpose to help forward in every way the furtherance of the Gospel in a country peculiarly needy and open to Gospel effort. The mission is a Christian Medical Mission, undenominational, and wholly dependent on the free-will offerings of those desiring the evangelisation of the world.

We warmly commend Dr. Kerr's fascinating volume to our readers.

HUDSON TAYLOR IN EARLY YEARS. The Growth of a Soul. By Dr. and Mrs. HOWARD TAYLOR, with Introduction by Mr. D. E. HOSTE. (London: Morgan & Scott and China Inland Mission. 7s. 6d.)

There is not in all our annals of missionary life and labour a name more saintly or more revered than that of Hudson Taylor, the loved and honoured pioneer and founder of the

China Inland Mission. We are not at all surprised to find the writers of this delightful record of his early years saying in their preface that many a time in the course of their work, in preparing it, they "felt profoundly that the place whereon we stood was holy ground." Men of Hudson Taylor's type are God-made; they are emphatically "His workmanship," and assuredly in his case it is pre-eminently true that he was "created in Christ Jesus unto good works, which God hath before ordained that we (he) should walk in them." His fruitful life sprang from the incorruptible seed of the Word, which, planted within him by God, developed and brought forth abundantly through the grace and power of that Spirit of Christ by Whom he was so richly endowed.—Well may his course be spoken of as "the growth of a soul," growth under Divine influences, conformed to the Divine pattern, and fruitful to the Divine glory and praise. Mr. Houte's Introduction is a fitting prelude to the rich store of biographical fact which follows it, and breathes not a little of the spirit of his predecessor in the directorate of the Mission. He specially speaks of Mr. Taylor's "true humility as well as his practical wisdom," and notes what all who knew him felt to be a marked feature of his character, that "Never perhaps was there a man who, as he went on in life, was more free from the disastrous mistake of despising the least of his brethren." Whenever it was our privilege to be in the company of Mr. Taylor we felt his personality to be an object lesson in that meekness and lowliness which made him so like the Master he served. To this fact the records of his life given throughout the volume bear ample witness.

It is intensely interesting to read the story of his ancestry, linking him closely with John Wesley and the great revival wrought of God under his world-wide ministry. He was truly born and cradled under the influence of life and godliness; indeed, most literally may it be said of him as God said of Jeremiah, "Before thou camest forth from the womb, I sanctified thee, and I ordained thee a prophet unto the nations." The story of this and of his childhood's days is told in a way which charmingly illustrates that fact is often stranger than fiction. When only four or five years of age he was often heard to say, "When I am a man I mean to be a missionary and go to China," a purpose and a prospect surely formed within him of God, who had destined him from his birth for the high and holy calling his whole life carried out so nobly and so well. How all this was brought about and by successive stages accomplished by the marvellous providence of God we may not attempt to tell, but refer our readers to the book itself, only promising them that as its pages unfold, their hearts and minds will continually feel the power which pervades them all, power to impress and to fasten lessons of highest worth and purest truth upon the reader. The titles of the chapters, as given in the Table of Contents, are in themselves parables of deep meaning, while their exposition by means of quotations from Mr. Taylor's own writings and recollections form a sacred study of no little value and delight to any spiritual mind. Space forbids us to say more; we shall look forward with eagerness to the publication of the volume by which this one is to be followed, narrating the Growth of a Work of God, as this has set forth the growth of a soul trained and set apart for God in the prosecution of that work. Meanwhile, we thank God both for the book and for His having enabled the talented writers to produce it. It is worthy of the man, and of the Mission he was used to establish.

[Reviews of several volumes are unavoidably held over to our next.—ED.]

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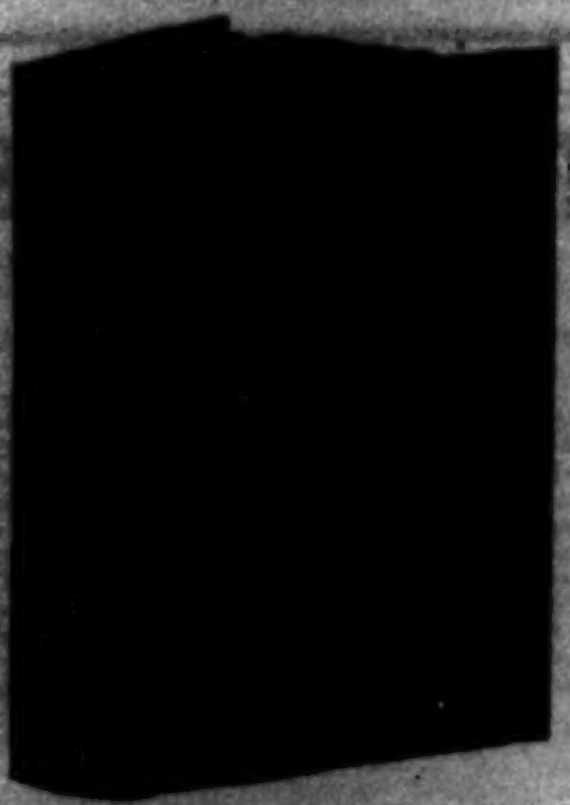

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"The Conference which this volume represents—the Sixty-third Annual Conference of the Evangelical Alliance—was held in the City of Dublin. Being present at the Conference, and sharing its testimony and deliberations, I gladly assent to the request that I will contribute a brief Preface and thus commend the volume to the widest possible attention.

"The interests of Christian Union and Co-operation have been assisted by various movements during the past century, but to the Evangelical Alliance is due the place of special honour for its long and successful labours for the reunion of Evangelical Christendom—labours the results of which are evident to-day at home and abroad.

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